

The Conceptualization and Exploration of Place Allegiance: Towards a Unified Model of
Person-Place Relationships within Outdoor Recreation

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Doctoral Dissertation

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Abstract

The academic study of place has been generally defined by two distinct and highly refined discourses within outdoor recreation research: place attachment and sense of place. Place attachment generally describes the intensity of the place relationship, whereas sense of place approaches place from a more holistic and intimate orientation. This study bridges these two methodological and theoretical separate areas of place research together by re-conceptualizing the way in which place relationships are viewed within outdoor recreation research. The Psychological Continuum Model is used to extend the language of place attachment to incorporate more of the philosophy of sense of place while attending to the empirical strength and utility of place attachment. This extension results in the term place allegiance being coined to depict the strong and profound relationships outdoor recreationists build with their places of outdoor recreation. Using a concurrent mixed methods research design, this study explored place allegiance via an online survey ($n = 437$) and thirteen in-depth qualitative interviews with outdoor recreationists. Results indicate that place allegiance can be measured through a multi-dimensional model of place allegiance that incorporates behaviours, importance, resistance, knowledge and symbolic value. In addition, place allegiance was found to be related to an individual's influence on life course and his/her willingness to exhibit preservation and protection tendencies. Place allegiance plays an important role in acknowledging the importance of authentic place relationships in an effort to confront placelessness. Wilderness recreation is an important avenue for outdoor recreationists to build strong place relationships. Keywords: *Place allegiance; Outdoor recreation; Sense of place; Place attachment; and Relationships with place.*

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CHAPTER 1: INTRODUCTION

Lakes, mountains, rivers, forests, deserts; these are some of the natural places we find inspiration, solitude, and rejuvenation. Pursuing meaningful leisure in outdoor places is a necessary balance for the stresses and attentiveness needed to combat our daily technologically focused lifestyles. This chapter introduces the concept of place allegiance and how it can be captured within the experiences of outdoor recreationists. Further, this chapter provides the theoretical and methodological basis of the concept of place allegiance, explaining its origins, and how it was investigated within this study. In brief, the concept of place allegiance is presented through this study to represent the profound relationships that individuals create, maintain and hold as important via outdoor recreation. This study seeks to broadly inform both place research and the practice and importance of outdoor recreation. Finally, this chapter includes the pertinent research questions and importance of this study.

Travelling over endless Canadian lakes by canoe; placing one step in front of the other while hiking past towering pillars of limestone escarpment; sliding around the meanders of a frozen river on the back of a sled with twelve frosty huskies in the moonlight; sitting quietly in a grove of White Pines listening and feeling the wind rustle through the trees' crowns.

Each of these place experiences offer a lesson, a moment of understanding, a feeling of connection to the ethereal - possibly a lasting and revealing memory. Embracing these experiences may lead to deep understanding and reflective impact on an individual's disposition, and possibly life course. Many people feel a profound connection to the landscapes in which they travel and live. These connections, the realized benefits of

outdoor place-based experiences, can be seen within our own lives. These connections are often seen through creative representations from artists (the Group of Seven), poets (Thoreau), writers (John Muir), singers (Sarah Harmer) and scholars who express these profound connections through their respective works.

There are many examples of the profound and life-long relationships people have with outdoor places. Sigrud Olson's quote, "If I knew all there is to know about a golden arctic poppy growing on a rocky ledge in the Far North, I would know the whole story of evolution and creation," from his 1976 book titled, *Reflections from the North Country*, sheds light onto his personal view of the intensity that deeply experiencing outdoor places can have. In another example, John Muir's travels and works illustrate how a variety of experiences with outdoor landscapes (e.g., the Yosemite Valley, Alaskan coastline and glaciers) can form the basis for his interpretations of the world and reflect his inner emotions, thoughts and life course (Howard & Hutson, 2013). These relationships with outdoor places experienced by Olson and Muir are strong examples of individuals whose lives are defined by both the intensity and profound devotion they have towards the outdoor places they experience. It is the psychological sense of profoundness and devotion towards outdoor place relationships that is the seed from which this study grows.

Outdoor recreationists such as paddlers, hikers, skiers, mountaineers, climbers and birdwatchers all participate in activities that allow for opportunities to connect with outdoor places in myriad ways. Whether these individuals do connect and how these connections occur has been investigated within a variety of scholarly discourses. In regards to recreationists and place, the disciplines of outdoor recreation (Williams, Patterson, Roggenbuck, & Watson, 1992), leisure studies (Kyle, Graefe, Manning, &

Bacon, 2003), natural resource management (Farnum, Hall, & Kruger, 2005), environmental psychology (Lewicka, 2011) and geography literatures (Relph, 1976; Tuan, 1974, 1977) best describe these processes. Constructs such as sense of place (Jorgensen & Stedman, 2001, 2006; Relph, 1976; Sanger, 1997; Shamai, 1991), place attachment (Lewicka, 2008, 2011; Low & Altman, 1992; Scannell & Gifford, 2010a; Williams & Roggenbuck, 1989), and place meanings (Brehm, Eisenhauer, & Stedman, 2013; Davenport, Baker, Leahy, & Anderson, 2010; Hutson, Montgomery, & Caneday, 2010; Smaldone, Harris, & Sanyal, 2008; van Riper, Kyle, & Yoon, 2011) help to illustrate the relationships people build and hold with places and how these relationships characterize peoples' lives. According to Williams and Patterson (2007), places become meaningful not because of their intrinsic attributes (social, biophysical, etc.), but rather, over time they become a symbol for both meanings and relationships. In brief, place research in outdoor recreation has looked to understand person-place relationships in regards to a variety of constructs including: sense of community (Pretty, Chipuer, & Bramston, 2003), environmentally responsible behaviours (Halpenny, 2006, 2010), satisfaction with outdoor environments (Kyle, Graefe, & Manning, 2003/2004), spirituality (Mazumdar & Mazumdar, 1993), conflict (Hawkins & Backman, 1998), and resource use (Hammitt, Backlund, & Bixler, 2004).

Place research is a fascinating and deeply rich anthology of person-place scholarship, philosophies and methods. Sense of place research acknowledges that individuals can have "...an intimacy with the natural processes, community, and history of one's place" (Sanger, 1997, p. 2). Sense of place has often been used to refer to the multiple processes in which an individual acknowledges and acts as a result of their

relationships with place. Classically, place attachment research is well suited to illustrate the emotional (identity) and functional (dependence) attachments individuals possess within the person-place relationship (Low & Altman, 1992; Vaske & Kobrin, 2001). Research into place meanings has further illustrated the depth of place attachment and sense of place by focusing on, the descriptive elements of the setting: what it is rather than how attached one is to it (Brehm et al., 2013). Each of these main areas of place research adds important insight into understanding the person-place relationship.

Within place-based research, especially within the scope of outdoor recreation person-place relationships, there is much still to be uncovered about the significance of individuals who have profound place relationships and what these very specific relationships can tell us about place attachment, place meanings and recreationists' overall sense of place. Individuals who identify as outdoor recreationists and pursue outdoor recreation as a significant part of their lives are in a unique position to respond to the significance of these place relationships.

Statement of the Problem

How are these profound person-place relationships conceptualized within the current discourse of place? What does the sense of place and place attachment literatures tell us of the persistence and resistance these relationships foster? Finally, what is the importance of having profound relationships to places within peoples' lives? It is this study's proposition that an extension is needed that depicts these profound relationships to place. This extension goes beyond what has been traditionally considered within the dominant concept of place attachment. This study is based in the idea that "...it is not

sufficient to simply demonstrate that individuals or groups have strong emotional connections with a particular geographic locale. Rather it is imperative to understand the implications of attachments, and meanings related to them" (Brehm et al., 2013, p. 522). It is from this position, and the above questions that this study's seed takes root.

Place attachment has been studied and applied most often to discern the intensity of an individual's connection to place (Wynveen, Kyle, Absher, & Theodori, 2011). Further, place attachment is well suited towards identifying and categorizing the person-place relationship as it has received tremendous attention within place scholarship. For example, Scannell and Gifford (2010a) recently offered a tripartite framework for place attachment. Their framework summarizes the empirically significant components of place attachment found within the literature. While the framework does an exceptional job of illustrating the reach and diversity that is the construct of place attachment, it falls short of offering a holistic discussion of potentially profound or deep person-place relationships. In part, this gap exists because place attachment has been highly specialized to measure intensity, rather than significance and importance of the person-place relationship. Moreover, place attachment research has failed to offer any stepping-stones for researchers to move beyond the attachment phase of a person-place relationship. Currently, within the place research, person-place relationships are most frequently categorized and described within the construct of place attachment. Understanding the long term and profound relationships built by outdoor recreationists will be better understood by extending the place attachment framework beyond its current psychological stance and intentions. With the persistence of place attachment as the overarching construct for understanding person-place relationships much might be

overlooked within the work of leisure and outdoor recreation research by not critically questioning or moving the discourse further.

What lies beyond the highly refined place attachment frameworks, such as the one presented by Scannell and Gifford (2010a)? Are there reasons to believe that person-place relationships can be further defined by looking beyond the place literature? Smale (2006) contends that if leisure researchers are to further understand the importance of place in peoples' lives, place research must look toward other fields of study to help define the discussion (for example, Smale suggests a closer look at the field of geography).

The topic of devoted place relationships has received attention within the place discourse. For example, work by Hammitt, et al., (2006) on place bonding has highlighted the concepts of familiarity, rootedness and belongingness as important factors to understanding what could loosely characterize a profound place relationship. Additionally, Wynveen, Kyle and Theodori (2011) claim that the intensity of place attachment paired with the place meanings that individuals have with place is not well understood. There is not yet a language used within place research that is tailored to illustrate the extension from this level of intensity; a language that pushes beyond attachment to describe the profound place relationship.

For the purpose of this study, the term and conceptualization of *allegiance* has been borrowed from the Psychological Continuum Model (PCM) within leisure, sport and recreation research (Funk & James, 2006). In its application to place-based research, the term *place allegiance* is used to describe and investigate this extension beyond place attachment (see Figure 1.0.). Within its original use, Funk and James (2006) have shown

that "allegiance is the outcome of a process by which individuals develop stronger emotional reactions to, more functional knowledge about, and greater symbolic value for benefits and attributes associated with a sport team [for example]" (p. 189). This study uses the conceptualization of presented within this psychological model to build and explore the concept of place allegiance.

Theoretical Framework

Underpinning this study are several theoretical concepts that help to frame this research. This research is grounded within the theory of leisure studies, in particular the discipline of recreation, and ultimately informs the value and practice of outdoor recreation. Further, this study seeks to understand the influence of place allegiance for individuals and groups participating in outdoor recreation. This study's primary focus is on outdoor places that arouse strong emotional and cognitive connections as a result of being in unique and natural settings. To understand recreationists' experiences with outdoor settings, existing place research is used to frame much of the theoretical and empirical knowledge incorporated within this study. Finally, this study utilizes a mixed methods phenomenological approach of inquiry, grounding it within the conception that multiple forms of data collection, analysis and discussion add both diversity and agreement to a research study.

Place allegiance is being coined to describe the strong feelings, the profound relationships and the devotion felt by some outdoor recreationists within their profound place relationships. As previously mentioned, the concept of allegiance is borrowed from the PCM (Funk & James, 2001, 2006). This psychological and leisure studies based

framework helps to describe the hypothesized extension from place attachment to place allegiance for outdoor recreationists (see Figure 1.0. for a visual representation of the extension). The PCM is a stage-based framework that theorizes the sociological and psychological processes that influence attitude development and change within recreation participation (Beaton & Funk, 2008). This theoretical model describes the four levels of intensity and discerns the derived benefits of participation in recreation and leisure at each stage. The stages of the PCM include: awareness, attraction, attachment and allegiance. The four stages of this framework build upon each other, explaining the process in which values, benefits and dispositions with connections to sport and recreation are psychologically achieved.

Figure 1.0. Place Allegiance, Current Place Research and the PCM.

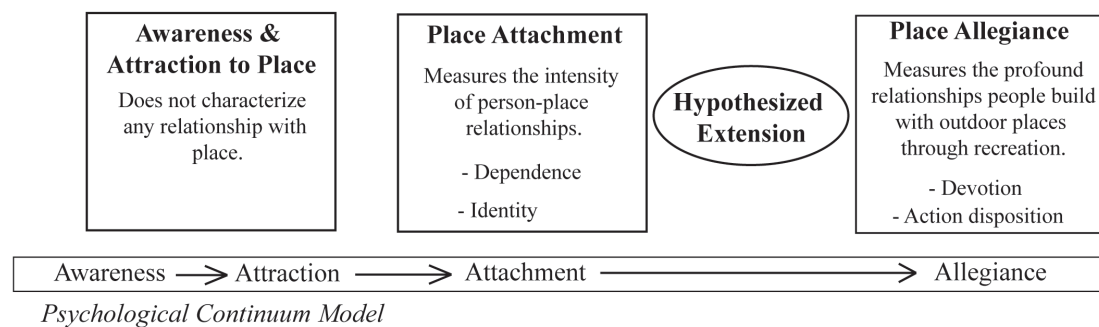


Figure 1.0. Describes the hypothesized extension from place attachment to the concept of place allegiance. Place allegiance is adapted from the Psychological Continuum Model represented at the bottom of the figure.

According to Beaton and Funk (2008), the first phase of the PCM is when an individual enters the stage of *awareness*, generally as a result of becoming interested in the recreation activity through social means. These social means generally allow individuals insight into the opportunities and realities of participation. The awareness

process creates general knowledge outcomes, serving as inputs for the attraction process (Funk & James, 2006). According to Stebbins (2005), the positive effects of engagement have not occurred at this point, as the individual has not begun participation in an uncoerced manner.

According to Iso-Ahola (1982) as seen in Beaton and Funk (2008), the second stage, *attraction*, is felt, "when hedonic and dispositional needs interact with social situational factors to trigger a desire to meet a need or seek a benefit from participation" (p. 62). For example, Beaton and Funk (2008) suggest the attraction process enables the formation of positive emotions and preferences as a product of psychological and physical features associated with the recreational activity such as social, escape, competency, and intellectual motives (Beard & Ragheb, 1983) and self-efficacy (Netz & Raviv, 2004). It is at this point within the framework that positive place experiences and the subsequent emotions are created. Beaton and Funk (2008) state that, "as the psychological connection continues to form, participation becomes more contingent on individual rather than sociological processes, and movement occurs from attraction to attachment" (p. 63).

Within the PCM, the process of *attachment* occurs when attraction outcomes become integrated with an individual's values and self-concept forming the basis of emotional, functional, and symbolic meaning with a specific recreational activity (Funk & James, 2006). Individuals feeling attachment with their recreation activity have acquired attitude, behaviour, and preference patterns that become more predictable and stable (Courneya, Plotnikoff, Hotz, & Birkett, 2001; McDonough & Crocker, 2005). This stage of the PCM directly aligns with the concept of place attachment commonly used

within place research. In this stage, meaningful connections to place might also be transferred from the recreational activity. Therefore, simple pleasurable affective place-based experiences may also shape the individual's attitudes and influence behaviours and future place preferences. These attitudes and behaviours may subsequently enhance attachment to the recreational activity.

The final phase of this framework, *allegiance*, is reached when the psychological connection becomes durable (i.e., persistent and resistant), and impactful. According to Funk, Haugtvedt, and Howard (2000) this biases cognitive processing and guides behaviour. Allegiance can be further defined in terms of an individual's behavioral consistency overtime and his/her strong attitudinal commitment (Beaton & Funk, 2008). It is the heightened level of intensity, long-term durability and the behavioral consistency that most significantly distinguishes allegiance apart from attachment within the PCM. In summary, the term place allegiance can potentially describe the psychological profound relationships with place that recreationists can come to achieve through their outdoor recreation pursuits. Therefore, it is this study's proposition that place also plays an important role within this PCM of recreation participation and satisfaction.

Finally, based on Beaton and Funk's (2008) assessment of theoretical frameworks of participation within recreation and leisure, the PCM "appeared to possess an integrated foundation to enhance the research-practice relation and facilitate collaboration while allowing rigorous testing of policies, programs, and interventions" (p. 65). Given both the positive assessment of the framework, and the practical and theoretical tenants of the framework, this study moves forward with the PCM as a theoretical framework to help understand how recreation participation in outdoor places is enabled through place

experiences. Furthermore, this framework establishes the importance of the individual and social consideration of participation, and more importantly, recognizes that there are attachments (emotional, functional, and symbolic) to place that occur within the individual. These attachments can lead to strengthened levels of participation and more pleasurable leisure experiences (Beaton & Funk, 2008).

Purpose of the Study

The purpose of this research study is to explore the concept of place allegiance in an effort to help expand the understanding of outdoor recreationists' place relationships. This study employs a concurrent mixed methods design of both quantitative and qualitative research streams to address the research purpose. Within the quantitative stream of this study, research questions seek to address if selected place allegiance variables depict outdoor recreationists' senses of place. Furthermore, these place allegiance variables are measured in conjunction with frequently used place attachment variables to help illustrate the extension from place attachment to place allegiance relationships. Concurrently, the qualitative phase of the study seeks to better understand and delineate the concept of place allegiance amongst outdoor recreationists through qualitative research questions and in-depth descriptive interviews.

Quantitative Research Questions

The guiding research question for the quantitative section of this study is:

Q ~ How are recreationists' senses of place described through the exploratory measure of place allegiance?

The quantitative sub-questions focusing this study include:

1. What factors comprise recreationist's place allegiance?
2. How does the place allegiance measure expand upon the frequently used place attachment measure?
3. Is the extension from place attachment to place allegiance warranted?
4. Are place attachment and place allegiance significant constructs for recreationists who are members of place-based clubs, groups or organizations?

Qualitative Research Questions

The guiding research question for the qualitative section of this study is:

Q ~ How is place allegiance described through the narratives of outdoor recreationists' relationships with place?

The qualitative sub-questions focusing this study include:

1. How do outdoor recreationists' depict their relationships with place?
2. How are these place relationships significant influences on outdoor recreationists' lives?
3. How do recreationists conceptualize their allegiance with outdoor places to which they devote a significant portion of their lives?

Scope of the Study

This study empirically builds the concept of place allegiance to explain the profound relationships that recreationists build and maintain with outdoor places. To this end, this study employs a mixed methods approach to investigate the suitability and validity of place allegiance within recreation and place research. To accomplish this

purpose, this study collected data from outdoor recreationists who have built and continue to maintain strong and profound bonds with their outdoor places of recreation. While many recreationists fit into this designation, it may prove difficult to identify them in any quantity to fulfill the empirical needs of both quantitative and qualitative methods.

Therefore, individuals who are members of groups, clubs and associations that celebrate, protect, advocate and promote recreation in outdoor places were the primary target and focus of this study. These groups might include members of organizations such as:

- The Wilderness Canoe Association;
- Friends groups for Provincial and National Parks;
- Paddle Canada, ORCKA; and
- Trail clubs (Bruce Peninsular, Ganaraska Trail Association).

The rationale for focusing this study on individuals who are members of outdoor recreation and place promoting organizations and groups is based on the following:

- a) Members of trail associations or outdoor recreation groups have varying levels of interest, participation and experience with both outdoor recreation and the outdoor places which unite them as a group;
- b) Access to these individuals will be relatively easy given their membership within the various clubs and groups;
- c) Membership to these clubs and groups demonstrates an individuals bond and commitment to a recreation and place related cause. The intensity and devotion of this commitment is the focus of this study; and
- d) Focusing on groups and clubs recognizes the social and relational influences that impact the creation and maintenance of place relationships.

Finally, this study primarily focuses on the person-place relationships of Canadians who demonstrate an allegiance with primarily Canadian places. The rationale for this consideration is that Canada has a unique and historically admirable heritage towards its natural places. Further, outdoor recreation in Canada is understudied within the academic literature. Focusing this study within Canada gives the study a nationalized view of place relationships. Given these three points, this study will primarily focus on outdoor recreation as it occurs within Canadian landscapes. Given this assertion, due to logistical and time constraints, a very small percentage of respondents or place relationships presented within this study occur outside of Canada.

Importance of the Study

This study utilized a mixed methods approach to investigate place allegiance amongst outdoor recreationists who have built profound relationships with outdoor recreation places. This study informs a variety of practical and research purposes. First, this study adds another needed layer to understanding profound person-place relationships. Currently, within place research and specifically within the language of place attachment, relationships that could be defined with the term allegiance are not well conceptualized. Place allegiance might further a number of place attachment concepts to advance place research.

Second, this study helps to categorize and further define the importance of place meanings in regards to their relationship with other place concepts. The study of place meanings has only recently been reinvigorated within place research. Place meanings illustrate the value, cognition and importance of a place. Place allegiance may be

especially impactful in regards to outdoor recreationists. Outdoor recreationists may have one or several places of value in which they recreate, hence many places in which they find meaning. Better understanding this relationship will help both recreationists in pursuit of leisure experiences and natural resource managers who manage outdoor spaces.

Third, understanding intense and profound place relationships will add insight into the motivations of individuals who take-on and fight for place-based causes, such as environmental activists, indigenous groups, strong communities, etc. Place attachment has been used as a predictor for environmentally protective and place-promotive behaviours (Halpenny, 2010; Scannell & Gifford, 2010b). However, there have been mixed results within the literature as to the accuracy of predicting these behaviours through appending them with the standard place attachment conceptions (Manning, 2011; Scannell & Gifford, 2010b; Uzzell, Pol, & Badenas, 2002). As place allegiance develops it may serve as a reliable and more appropriate construct to predict and explain place protective behaviours.

Fourth, place allegiance gives a language to the deep relationships people build with their significant outdoor places. Currently, there is no language within the academic literature that captures individuals whose connections with place are so profound that the relationship is reflected within their lives so much that it guides their actions. Giving these relationships a language shows the importance that outdoor places have in individuals' lives and may help to promote the value of sustained and lifelong recreation in the outdoors.

Fifth, the investigation of the profound connections recreationists have with their places of recreation furthers the cause for having leisure as a larger and more important

part of an individual's life. Outdoor places, such as wilderness, have been criticized within place research for their exclusivity and accessibility for individuals of lower socioeconomic status or for those living in predominantly urban areas (Stokowski, 2002). It is the contention of this research that these natural, outdoor places are important to the lives of individuals, especially those who demonstrate place allegiance.

Definition of Terms

The following is a short list of terms found within this study; each definition will help the readers better understand the specific characteristics of the term as they are used within this study. In general, definitions are derived from the body of literature to which they belong and in some cases have been adjusted for their use within this study. These terms include:

Allegiance: The concept that an individual's psychological connection is guiding their attitudes and behaviour.

Outdoor recreationists: A general classification for individuals who partake in outdoor recreation activities. Participation in these activities can include consumptive and non-consumptive behaviours.

Place: A location (physical or imaginary) that acts as a center of meaning. Within this study, place is used to refer to a natural areas in which an individual finds and ascribes meaning.

Place allegiance: The strong psychological disposition as a result of a positive relationship with place. Place allegiance is conceptualized through the PCM.

Place attachment: The intensity of a person-place relationship, often described through place identity and place dependence.

Place bonding: The relationship an individual has with a place.

Place meanings: The meanings of a place that are either provided or built through place experiences.

Sense of place: An experientially based intimacy with the natural processes, history and heritage of a place. It describes the bonding and connections that individuals have with characteristics of places through a much larger holistic lens than does place attachment.

Assumptions

The following assumptions are acknowledged within the conceptualization of this study:

1. Members of outdoor place-based associations and outdoor interest groups display varying levels of place attachment, with the majority have strong connections with place.
2. Relationships with outdoor places and the recreation in which an individual partakes are primary reasons to be affiliated with an outdoor organization or group.
3. Outdoor recreation is a strong vehicle for connecting individuals to outdoor places.
4. A mixed methods approach allows for qualitative and quantitative findings to better capture the construct of place allegiance from multiple theoretical and epistemology approaches.

5. Given the orientation, and past and current participation trends in outdoor recreation and the Canadian population accessed within this study, it is acknowledged that the samples within both Stream A and Stream B better represent the views, values and experiences of white, middle class and privileged individuals. This assumption is matched by similar trends found within other mainstream outdoor recreation research, such as participation studies by the Outdoor Industry Association and the National Park Service.

The following chapter builds upon the outline presented within this introduction. Chapter 2 shapes the theoretical case for how space is made into meaningful place, defines the conventional means of how relationships with place are manifested through place attachment, and demonstrates the significance of place research. Beyond the overview of how place can be defined, pertinent research within the field of recreation and leisure is discussed in relevance to person-place relationships. The following chapter presents a case for how and why place allegiance is a topic worth exploring within outdoor recreation research.

CHAPTER 2: LITERATURE REVIEW

The following presentation of literature depicts the context for this study of place allegiance, tracks the theoretical and conceptual progression of the study of place, provides various models and theories that seek to operationalize place research, and finally offers critical remarks on the development of place as a research and practice-based discourse. Within this literature review, place concepts are discussed in terms of recreation and leisure, and specifically their applicability toward the conceptualization of place allegiance. To better understand the multidimensional concept that is place research, this literature review initially presents the study of place from its root discourses in philosophy and geography, giving this outdoor recreation research important context. The study of place is vast, it has arms that reach into almost every social science, humanities and geography based discipline. This review of the place literature presents pieces of place research as they help to define and explain place attachment and place allegiance within outdoor recreation research.

In relation to the theoretical framework, this literature review brings together a body of knowledge that informs the process of moving from what the psychological continuum model (PCM) depicts the attachment stage of a place relationship to the stage of allegiance, and furthers understanding the significance of both attachment and allegiance as important elements towards a unified model of person-place relationships. Broadly, the study of place is rooted within the human experience with physical settings and has been deeply discussed and conceptualized within various academic disciplines, and personal and cultural narratives. Many of these are presented here to accurately portray the variety and depth, which is the study of place.

Introduction to Space and Place

The discussion of place is found within many academic disciplines; classically these include philosophy, sociology, history, physics, psychology and most notably, geography. In this section, space and its applicability to the concept of place are discussed from both historical and contemporary perspectives. With place being the central concept of this study, this section highlights the important notions of the concept as well as describes the importance of key elements of interest with the study of place. This overview of place begins with a broad look at space and how physical dimensions of a setting are transformed into senses that influence people's lives. This is followed by a discussion of the qualities that constitute person-place experiences within the literature.

From Space to Place

Early philosophical conceptualizations of space and place within the literature can be traced back to some of Aristotle's classic works (Relph, 1976). Aristotle wrote that much of the human experience can be related back to, and informed by, the physical settings that dominate an individual's life. Aristotle's early thoughts on space were the first exploratory approaches to a conceptualization of place. In his work the *Physics*, according to standard translation, Aristotle writes:

Further, the typical locomotion's of the elementary natural bodies - namely fire, earth, and the life - show not only that place is something, but also that it exerts a certain influence. Each is carried to its own place, if it is not hindered, the one up, the other down... places do not differ merely in relative position, but also as possessing distinct potencies. (Machamer, 1978, p. 377)

Aristotle's work recognizes that places have a particular influence and potency; it is this observation that both begins, and propels any study of place. The significance of these observations recognizes that places have value beyond simply occupying space, moving spaces into places of meaning. According to Relph (1976), Aristotle's theory was that while the place of a thing is no part of it, and a place and a thing can be separated, a place is defined by "the boundary of that which encloses it," and is "whenever a material object is, or it is logically possible could be" (p. 24). Rather than focus on place, Aristotle's contribution looks to uncover the properties and significance of space. His work ultimately suggests that the concept of place is imbued with deep meaning, and further attention to the reasons why are necessary. It is clear that early philosophers such as Aristotle saw a need to characterize both space and place as a part of a larger discourse.

Beginning the discussion of place, it is important to track how the concept developed. According to Smale (2006), "space is essentially the geometry of a physical location, and as such, has objectively defined properties characterized by points, lines or routes, areas, and surfaces" (p. 370). Norberg-Schultz (1971) suggests that there are five types of space. These include:

Pragmatic space integrates man with his natural 'organic' environment, perceptual space is essential to his identity as a person, existential space makes him belong to a social and cultural totality, cognitive space means he is able to think about space, and logical space...offers him a tool to describe the others. (in Relph, 1976, p. 26)

Space has many meanings, with many of these meanings occupying a variety of discourses of their own. Space and place are intrinsically related. However, place needs to be separated away from space to better focus on its importance as its own concept.

Notable philosopher Edward Casey highlighted that importance of recognizing the scope and influence of place in the following quote:

Place is as requisite as the air we breathe, the ground on which we stand, the bodies we have. We are surrounded by places. We walk over and through them. We live in places, relate to others in them, die in them. Nothing we do is unplaced. (1997, p. ix)

Further, Smale (2006) points out that "place shifts attention to the subjective or lived experience of location, the profound meanings we ascribe to it, and to the wholly human experience of place" (p. 370). Given the above quotes, the characteristics that make space into place are predominantly relevant and most meaningfully characterized in terms of the individual's lived and experiential processes with a physical setting (space).

According to Farnum, Hall, & Kruger (2005), the concept of place also needs to be distinguished from the general term "environment." Places involve meanings and values that facilitate intimate connections with physical settings (Tuan, 1977), while the term environment should be thought of more generally as referring to an organization of physical, biological and ecological characteristics, processes and organisms within a geographic area/setting.

Space needs to be considered a subjective concept - it changes in-line with perspective, continually evolving and shifting. Tuan (1977) offered a hypothetical example that serves to explain this idea. He stated,

When the Paleolithic hunter dropped his hand axe and picks up a bow and arrow, he takes a step forward in overcoming space and yet space expands before him: things once beyond his physical reach and mental horizon now form a part of his

world (p. 53).

Furthering this quote, Tuan offers another, more modern example to explain why two individuals travelling will not necessarily have the same spatial experience. He states,

Think of the jetliner. It crosses the continent in a few hours, yet its passengers' experience of speed and space is probably less vivid than that of a motorcyclist roaring down a freeway. Passengers have no control over the machine and cannot feel it as an extension of their organic powers. Passengers are luxury crates - safely belted in their seats - being transported passively from point to point (p. 54).

Given the above two quotes, the modes and perspectives that individuals use to define their experience of space have a formative impact on the creation of turning space into place. Tuan (1977) believed that pure open space had no trodden paths and signposts with no fixed pattern of established human meaning. He further stated that space is like a blank sheet on which meaning may be imposed. Compared with space, place is a calm center of established values (Tuan). Place can therefore be considered humanized space. Humanized space reflects the quality of the human senses and mentality (Tuan). Finally, Tuan believed that there were three principal types of humanized space (i.e., place) with large areas of overlap. Tuan listed these as the mythical, the pragmatic, and the abstract or theoretical. Each of the three types of place can be seen in all place literature and form the foundation of understanding the basis of the significance of place within the human experience.

Person-place Experiences

Taking into consideration the above conceptualizations of space and place, it is now possible to move the discussion further into characterizing the influence that space

has on the human experience. This discussion will be followed by an overview of the significant theoretical contributions to the discussion, helping to shape the way the human experience with place is understood. Two geographers, Yi Fu Tuan and Edward Relph, have collectively been responsible for much of the early work describing the person-place experience and the significance of having strong positive place experiences. Many of their early theories and ideas can be identified within all of the current place relevant research across academic disciplines.

Yi-Fu Tuan (1974), a humanistic geographer, began to explore the significance of place on the human experience. Even though much work has now been done regarding place, his early description remains the most significant and concise, "what begins as undifferentiated space becomes place as we get to know it better and endow it with meaning" (Tuan, 1977, p. 16). Within his seminal work on place, he outlines his concept of "topophilia." According to Tuan, topophilia is "the affective bond between people and place or setting" (p. 4). The word "topophilia" is a neologism, useful in that it can be defined broadly to include all of the human being's affective ties with the material environment. Smale (2006) believes that topophilia is best defined as the love of place. Tuan (1979) has provided the most often cited definition, declaring that a place is a center of meaning or field of care that emphasizes human emotions and relationships. Gieryn (2000) explained further that,

Places are made as people ascribe qualities to the material and social stuff gathered there: ours or theirs; safe or dangerous; public or private; unfamiliar or known; rich or poor; Black or White; beautiful or ugly; new or old; accessible or not. (2000, p. 472)

Tuan sought to deeply explore the relationship that the physical settings and characteristics of the land have within the human experience. He can be noted for drawing linkages between particular physical characteristics and the resulting reaction (or influence) on the human cultural and physiological experience. For example, indigenous people living within dense forest environments often lacked the ability to conceptualize and recognize open space (large landscapes) as a result of their particular experience with the physical characteristics of living within a forest environment. Tuan's later work (*Space and Place*, 1977) furthered his conceptualization of place to investigate the relationship between abstract space and its conversion to meaningful place within a person or culture's experience.

Tuan (1977) suggested that perception, attitude, value, and worldview are among the key terms when beginning to conceptualize the human understanding of place. Perception is both the response of the senses to external stimuli and purposeful activity in which certain phenomena are clearly registered while others recede in the shade or are blocked out. Attitude is primarily a cultural stance; a position one takes vis-à-vis the world and is formed as a succession of perceptions (i.e., infants have no attitudes while they can have perceptions). Worldview is a conceptualized experience, partly personal, largely social. He also clearly points out that each of these areas frequently overlaps and is often hard to differentiate between. In an individual's life, places are not always experienced as independent, clearly defined entities that can be described simply in terms of their location or appearance. Rather it is the experience of a chiaroscuro of setting, landscape, ritual, routine, other people, personal experiences, care and concern for home, and in the context of other places (Relph, 1976).

Tuan (1977) describes the importance of the five senses in regards to how humans interact with their surrounding environment. Of all our senses, humans are predominantly visual beings relying on sight more than any of the other sense. According to Tuan, "People who have been blind from birth as a result of congenital cataract and then have their sight conferred in later life by operation are barely able to recognize objects, far less to see them three-dimensionally" (p. 7). Tuan further suggests that cultural considerations of settings influence our utility of our senses to understand our surroundings. Tuan states, "as a result, not only do attitudes to environments differ but the actualized capacity of the senses differs, so that people in one culture may acquire sharp noses for scent while those in another acquire deep stereoscopic vision" (p. 12). There is much diversity in what physical characteristics with which an individual may find meaning and connection, and also great diversity amongst individuals' abilities to recognize and value those differences. This adds to the complexity and ambiguity of understanding the importance and relevance of place meanings between individuals, groups, and cultures.

To understand a person's environmental preference, Tuan (1974) suggests that one needs to examine a person's biological heritage, upbringing, education, job, and physical surroundings, etc. While many factors influence the way a person interacts with and understands an environment, it is important to recognize that it will vary between people, cultures, and situations. According to Tuan (1974) indigenous peoples have a complex attitude derived from their immersion in the totality of their environment, while the visitor's viewpoint, being simple, is easily stated. One important example that could be seen in the North American opening of the wilderness is the gap in environmental evaluation and appreciation that occurred and continued to grow between the farmer who

struggled against the wilderness and the cultured gentlemen who appraised it as scenery (Tuan, 1974). Again, according to Tuan (1974), "wild nature received effusive laudation, and so too its lonely citizens denizens - the woodsman, the hunter, and the trapper - but not the farmers who strove to make a living" (p. 63). Therefore, the visitor's evaluation of the environment could be considered essentially aesthetic, that of an outsider's view. Tuan (1974) states that, "the outsider judges by appearance, by some formal canon of beauty" (p. 64).

According to Smale (2006), Tuan's conception of topophilia and his analysis of place focused primarily on positive attitudes and enjoyable landscapes. Strong positive human-place experiences are typically manifested in natural, and sometimes wild, environments where individuals' experiences might be more intense and meaningful in part due to their uniqueness and "special-ness." Tuan (1974) wrote that certain physical settings lend themselves to high levels of appreciation and influence on an individual's life, including mountains, deserts and seas. He saw that each of these settings had certain natural aspects to which defy easy human control, giving them overt meaning and influence. According to Smale (2006), Relph was one of the first philosophers to attempt to unravel the essential human experience of place and attempt to address the larger questions of why and how places became meaningful to people. Relph believed that place could act as a profound center for human existence and critically important for an individual's identity (Smale, 2006).

Much of Tuan (1974) and Relph's (1976) work can be seen within the fields of recreation and leisure, most notably within the practice of recreation in natural areas and wilderness recreation (both pursuits that focus in part on the significance and appreciation

of impactful natural environments). Oftentimes these natural settings play important roles within the realization of recreation or leisure pursuits, sometimes as powerful backdrops, or for their natural physical challenges, or for the intrinsic beauty, tranquility and spirituality. Whatever the reason, unique natural environments play important roles within the recreation and leisure discourse for many of the reasons Tuan and Relph outlined. The theoretical and empirically relevant aspects of recreation and leisure place research are covered within a further section of this literature review. However, prior to this, a broader look into the research that has been conducted towards understanding the influence and significance of place is summarized in the following section.

Theorizing and Measuring Relationships to Place

Two terms have become the predominant research language of the study of place and from the basis of how person-place experiences are conceptualized. These terms are place attachment and sense of place. Place attachment is one of the most commonly employed concepts within the scope of place studies. According to Williams and Vaske (2003), when used broadly, place attachment is the environmental psychologist's equivalent of the geographer's sense of place. An illustrative definition for sense of place is "... an experientially based intimacy with the natural processes, community, and history of one's place" (Sanger, 1997, p. 4). Place attachment furthers the concept of sense of place by characterizing the bonding between individuals and their places of importance (Low & Altman, 1992). Within this section, both place attachment and sense of place are reviewed in regards to their key components and applicability to place-based

recreation research. This discussion focuses on the theory and measures of place that guide the study of place within leisure and recreation based research.

Sense of Place

The term sense of place is commonly found within the scope of geography, championed by humanistic geographers such as Tuan (1974, 1975, 1977, 1980) and Relph (1976). In the broadest appreciation, sense of place can be considered the innate human experience that allows us to connect and subsequently take meaning from the world. The following section introduces the topic of sense of place, outlining its definitional properties. This is followed by an examination of how the concept can be considered similar to place attachment and what makes it unique in regards to approach within the research literature. This section also highlights the significant discussion points that contribute to the sense of place discourse, with the final portion dedicated to providing an overview of the research studies and the empirical considerations of the topic.

While the term sense of place can be found within many academic, literary and practical applications, there exists some ambiguity with its use (Farnum et al., 2005).

According to Smale (2006):

While place embraces the properties of the environment or location where meanings are constructed and social relations are manifested, sense of place is the awareness of the spirit associated with place and the qualities it possesses, and is therefore a faculty or feeling possessed by the individual rather than of the place the broad realm of environmental meaning...Sense of place can be thought of as a

collection of place meanings which express attachment to a place in a very broad sense. (p. 372)

For clarification of the above quote, place meanings can be considered the expressive components to which the feeling of sense of place can be linked. In summation, sense of place is an encompassing term that most commonly refers to a group of cognitions and affective sentiments derived from a geographic setting (Farnum et al., 2005; Jorgensen & Stedman, 2001; Low & Altman, 1992) and the place meanings attributed to the setting (Fishwick & Vinning, 1992; Kaltenborn, 1998; Relph, 1976; Stedman, 2003).

Within the literature, the terms sense of place and place attachment often overlap. However, it is important to differentiate between the two. Generally, place attachment is best conceived as a part of, or a way of, describing a specific aspect of sense of place (i.e., intensity). According to Kyle, Graefe, Manning, and Bacon (2003), the essence of place attachment is: "the extent to which an individual values or identifies with a particular environmental setting" (p. 250). Given this definition, both place attachment and sense of place involve an emotional (affective) attachment to place. However, it is argued that dimensions of sense of place can regularly involve cognitive attachments (Stedman, 2002). According to Farnum, Hall and Kruger (2005), the term *place meanings* is one way in which the cognitive dimensions of sense of place have been portrayed within the literature. The following is an example that differentiates between simple cognitive dimensions of place, "(e.g., my lake is a place mostly for vacationers), and the emotional (affective) dimensions primarily of place attachment (e.g., my lake is my favorite place to be)" (Farnum et al., 2005, p. 7).

Sense of place is, therefore, how one "knows" a geographic setting through the awareness of affective sentiments, cognitions and observations of a place. Sense of place is a personal orientation to the geography, expressed primarily through the meanings that the place has to an individual, group of people, etc. Sense of place can best be captured as an experience with place, of both subjective personal experience as well as a shared collective experience (Farnum et al., 2005; Galliano & Loeffler, 1999; Hummon, 1992).

Sense of place is founded within the humanistic geography discourse of Tuan (1974) and Relph (1976). Tuan's work on identifying topophilia (love of place) and further refining the concept of sense of place (can also be thought of as the spirit of place or the *genius loci*) has allowed for the expansion of the topic. According to Smale (2006), Relph made a significant (and often overlooked) contribution to the development of sense of place. Relph (1976) proposed the concept of placelessness and topophobia (disconnection from place) in response to Tuan's topophilia. Relph describes placelessness through his levels of insideness – outsideness. Relph proposes seven levels of insideness and outsideness that individuals can experience with place.

Relph's Levels of Insideness - Outsideness

While there are many ways in which sense of place has been described, there are few theoretical tools to help readers understand the complexity and scope that is sense of place. Further, without a rationalization of how it is internalized, many questions get left unanswered. Individuals can experience place in multiple ways, each with its own significance upon their lives. One rationalization in which to explain an individual's sense of place is through considering their experience as either "insideness or outsideness"

(Seamon, 1979). Seamon contended that as people become more knowledgeable, comfortable, and involved with a setting, they move from an outside position to an insider's viewpoint through becoming more a part of the setting over time (Hutson, 2007). Relph was one of the biggest proponents of this idea with much of his seminal work on place involving rationalizing the different levels of insideness and outsideness that an individual experiences in place. Smale (2006) identifies and describes the seven levels of Relph's sense of place framework. As mentioned earlier, conceptualizing sense of place as a theoretical concept can be difficult. Arguably, Relph's greatest contribution to the subject can be seen in his descriptions of the feelings of insideness-outsideness. The seven following descriptions have been taken verbatim from Smale (2006, pp. 374-375).

1. *existential outsideness*—involves self-conscious and reflective uninvolvedness with place. Individuals are alienated from place and have no sense of belonging. Places have the same meaningless identities and are experienced solely as backgrounds to human activity and have no identity beyond their superficial qualities (e.g., feelings of homelessness);
2. *objective outsideness*—involves deliberate dispassion towards place so as to regard it selectively in terms of its attributes or the activities that occur there as opposed to the experiences that it elicits. Objective outsideness creates a deep separation between person and place, but does serve to objectively regard places as systems of locations, which can be explained scientifically with emotional detachment (e.g., the posture taken by urban planners);

3. *incidental outsidersness*—place is experienced as a background or setting for human activity, but is largely incidental to that activity and does not involve the sense of alienation or lack of belonging that existential outsidersness does. We are casual visitors to these places and have no intention to form strong connections (e.g., our uninvolved encounters with typical urban landscapes);

4. *vicarious insidersness*—involves feelings of deep involvement with place without actually visiting or being "in" it. Such feelings are manifested when such places tap effectively into our imaginations and empathy, and this can occur when they are most consistent with our experiences in familiar places (e.g., artistic depictions in literature and art);

5. *behavioural insidersness*—involves "being in a place and seeing it as a set of objects, views, and activities arranged in certain ways and having certain observable qualities" (Relph, 1976, p. 53). There is a deliberate attempt on the part of individuals to attend to the appearance of place, its physical characteristics, and the activities that occur there. Place reinforces our feelings that we are *here* rather than *there*. The way in which we interpret patterns, structures, and content through our senses by being inside also reinforces our immediate experience of place (e.g., visiting a touristic site of interest);

6. *empathetic insidersness*—involves getting beyond the simple awareness of the qualities of place exemplary of behavioural insidersness and having emotional and empathetic involvement with place. There is a willingness to be open and to understand the richer and deeper meanings associated with place, both in terms of

the experiences and symbols linked to it by others, but also arising from our own experiences there (e.g., feeling the sacredness when in an holy place regardless of whether we share a belief in that religion); and

7. *existential insideness*—involves a deep sense of belonging in a place without deliberate or self-conscious reflection. We are a part of the place and it is a part of us; the place and its people are familiar to us and we are accepted there; there is a strong and profound bond to place (e.g., experience of being "at home").

These seven levels significantly develop the theory of sense of place by showing the variety of connections in which an individual can experience or build a relationship with place, and ultimately why sense of place is important. Further, it offers insight into what a positive and highly connected sense of place may embody (i.e., existential insideness) which is not well articulated or discussed within place research. Both Smale (2006) and Relph (1976) highlight empathetic insideness to be the optimal level to which an individual can begin to experience heightened and positive feelings of sense of place. The empathetic insider is an individual with a willingness to open oneself to the significance of a place. Within Relph's framework, existential insideness epitomizes an individual with the deepest sense of connection to place. It is however, in Relph's belief, almost impossible to create this sense of place, due to the influences of modern placelessness practices which our societal and lived experiences propagate. An existential insider would equate to someone who dwells and cares for their home-place, without even thinking about it, through the nature of their everyday activity. Examples of placelessness practices are discussed at the end of this chapter. Given the descriptive and theoretical work that Relph has contributed to the topic of sense of place, his work still remains

highly untested within place research. While numerous authors do make note of his work within building the discussion of place, there remains little empirically significant evidence to the applicability and generalizability of his theory. This research study will focus on looking at recreationists' senses of place in part through Relph's levels of insideness-outsideness because it offers a comprehensive theory in which to explore the topic. Furthermore, Relph's theory begins to identify what place allegiance may resemble within a person-place relationship.

Sense of Place as a Research Discipline

As a research discipline, sense of place has been investigated as both a unique concept, and applied to a variety of perspectives and frameworks to better understand the phenomenon. This section synthesizes research that explores sense of place in regards to the biological, individual, and sociocultural process, landscape preferences, the applicability of the individual versus group (social) experience, and the visitor versus resident differentiation. Furthermore, the concept of sense of place has been applied to a variety of research contexts and empirical studies. Key studies that have helped develop the construct are described below.

Biological, Individual and Sociocultural Processes

Some notable research has been completed to try and explain the importance of sense of place within individuals and cultures. Farnum, et al. (2005) state that there are biological, individual, and sociocultural processes that are at the core of how people develop a sense of place. Biologically, our evolutionary foundations towards particular

environments and settings may dictate sense of place (i.e., I feel a heightened sense of place within a forest environment because my long line of ancestors were primarily forest dwellers) (R. Kaplan & Kaplan, 1989). There are two predominant biological theories that offer insight into the origins and significance of sense of place. These include attention restoration theory and prospect refuge theory. Attention restoration theory purports that humans look towards natural environments that provide affordances that allow psychological rejuvenation (Herzog, Maguire, & Nebel, 2003; Ulrich et al., 1991). According to Farnum, et al., (2005) these types of environments promote beneficial experiences which account for the positive sentiments associated with them and the positive feelings associated with places. Similarly, prospect refuge theory supposes that human preferences were shaped by natural selection during the evolution of our species. Environments that conveyed safety from predation and danger were preferred and selected (Herzog & Kutzli, 2002). These evolutionary considerations continue to influence our place preferences and place meanings. Both of these theories help to show how sense of place has influenced an individual's relationship with the places in their own or their ancestor's lives. Furthermore, these theories suggest that profound connections to place may offer more than psychological benefits to our lives, they may have an influence on how we evolve and mature as individuals, cultures and a species.

Studies that focus on sense of place within recreation and leisure tend to look at the individual's cognition, affect, and behavior (Farnum et al., 2005). Both Tuan (1977) and Relph (1976) argued that personal experiences mold an individual's place meanings. According to Farnum, et al., (2005) this is especially true when viewed over the lifespan; repeated experiences lead to strengthened attachment (Stedman, 2003b). One way in

which this can be seen is through the tendency that some people have to define themselves in terms of place. Gustafson's (2001) study revealed that personally important places were primarily those in which an individual had a responsibility in shaping. Acknowledging the importance of individual factors demonstrates that sense of place is not only an innate ability, but also an experiential process that is constantly developed and reinforced.

The sociocultural components of sense of place look towards the shared nature of place meanings. The emphasis here is on the value of the social process in both formulating and sharing, conveying and sometimes imposing place meanings (Gieryn, 2000). Stokowski (2002) argued for moving away from the individual as the unit of analysis in place research and suggested a focus towards examining the collective dynamics and social contexts to which sense of place occurs. According to Trentelman (2009), Stokowski further encouraged a focus on language and discourse in considering the political consequences of the social construction of places.

Galliano and Loeffler (1999) argued that a combination of personal memory, community history, appearance of the physical landscape, and emotional attachment is what fosters sense of place. In addition to the above, media images, folklore, and tradition influence people who have never visited a particular place may have formulated a sense of a place based on these constructions and portrayals (see also Relph, (1976)). Farnum et al., (2005) saw the development of sense of place as coming from "separate (but also intertwined) biological, individual, and sociocultural processes" (p. 6). All of these routes to sense of place have important influences on how a sense of place is developed and expressed, both individually and culturally.

The Focus of Sense of Place Research

One topic that has garnered substantial attention in sense of place research is whether visitors and residents experience environments in the same way (Hay, 1998; Relph, 1976; Tuan, 1977). This discussion has also been characterized within the local versus non-local context, generally found within tourism and cultural identity studies. Generally, studies that sought to identify the significance of public lands found that locals had greater levels of sense of place, often having emotional and symbolic connections with the environment or a particular setting. Non-locals, also considered "detached outsiders," were found to generally be interested and attached to the visual aesthetics and physical characteristics of the environment (Beckley, 2003; Jones, Patterson, & Hammitt, 2000). Yung, Freimund, and Belsky (2003) found that residents would refer to specific places within the landscape while nonresidents tended to focus on the landscape as a whole. Farnum, et al., (2005) reflected on this notion and stated that, "This can be a very delicate situation, as local knowledge and attachment - although often more intense - does not guarantee optimal decisions for all constituencies" (p. 20) (see also Bonaiuto, Carrus, Martorella, & Bonnes, (2002)).

While the resident versus visitor discussion is quite vast, Relph's (1976) early work is theoretically comprehensive in regards to characterizing the differences between the two perspectives. This discussion will be highlighted again in later sections as it pertains to recreation and leisure specifically and further towards the modernization of place and feelings of placelessness.

One of the early, and often cited, empirical sense of place studies was conducted by Jorgensen and Stedmen (2001). In this study, sense of place was defined as a

multidimensional concept, comprising of: (1) beliefs about the relationship between self and place; (2) feelings toward the place; and (3) the behavioral exclusivity of the place in comparison to alternative places. Jorgensen and Stedman used a 12-point sense of place scale to assess a sample of lakeshore property owners ($n=282$) in northern Wisconsin. Findings from their study suggest that their scale measures a general sense of place dimension, expressed in the property owners' thoughts, emotions, and behavioral beliefs. Their study found no clear support for place attachment, place dependence and place identity as better descriptors for sense of place than did the overall sense of place dimension.

Often quoted research by Shamai (1991) utilized a scale based on Relph's (1976) seven ways of sensing place (levels of outsidersness and insidersness mentioned earlier in this section). This scale was broken down into four ordered categories ranging from an absence of a sense of place to a profound commitment toward a place. Respondents were required to identify a position on the scale that best represented their relationship to the place in question. The scale measured variability in the intensity of feelings and behavior of people residing in the same place at a particular point in time. Results of this study indicate that participants had the highest sense of place connections with both the very local (Toronto) and national (Canada) nested places, while they did not feel as strong a connection with the region or province (Ontario). Ultimately this study found that sense of place is best operationalized by investigating feelings, attitudes, and behaviours towards a place. In addition, this study found that sense of place varies widely from person to person, and from one scale to another (Shamai, 1991). Given these findings, it would seem difficult to bind sense of place in relation to the scale of a place or place

experience. Sense of place as a concept may define a much broader person-place relationship than is represented by a physical location. Furthermore, given that Shamai's study is one of a few studies to use Relph's theoretical model of sense of place, the methods and findings help to develop this study's application of sense of place, within the concept of place allegiance.

Similarly, Hay (1998) created and administered a scale to measure the intensity of sense of place throughout the different stages of the lifespan for inhabitants and tourists to Banks Peninsula, New Zealand. The summed scale (Cronbach's $\alpha=0.70$) was based on an individual's perceived attachment level, motivation to remain in the place, ancestry, and insider feelings. One issue with this scale was that it only addressed the intensity of felt sense of place based on the above four equally weighted factors. Hay's study offers guidance to this research by showing the relevance of looking at sense of place throughout the lifespan and describing it as a changing and evolving phenomenon.

Kaltenborn (1998) used sense of place to study its effects on people's perceptions of wilderness, environmental conditions, and responses to environmental problems in the Norwegian high Arctic. These conditions were used to examine whether sense of place can be a useful construct in environmental impact assessments. Furthermore, this project sought to identify and relate complex place meanings of the Arctic into useful tools for practical projects. A sense-of-place scale was operationalized as an exploratory instrument by modifying the construct developed by Shamai (1991). Within this study, sense of place was measured along an ordinal scale of varying levels, implying an increasing intensity of feeling towards place. Findings suggest that sense of place offers insight into comprehensive views about the environment and can bring the breath of place

meanings into environmental impact assessments. However, Kaltenborn (1998) also suggests that sense of place is not a particularly good predictor of environmental perception, this may in fact be due to a need for more research on the subject. The findings of this study indicate that sense of place research can be operationalized to help solve current problems and to develop solutions for the future. This furthers the idea that we have moved away from acknowledging the importance of person-place connections.

Williams and Stewart (1998) brought the concept of sense of place into resource management. They suggested sense of place should be considered "the collection of meanings, beliefs, symbols, values, and feelings that individuals or groups associate with a particular locality" (p. 19). Recognizing the importance of sense of place allows resource managers a way to respond to the emotional and spiritual bonds people form with certain spaces. This conceptual work included the emotional bonds that people form with places, strongly felt values, meanings and symbols linked to the place, socially constructed place meanings, and the awareness of the local context (cultural, historical and spatial) (Trentelman, 2009).

Going back to what was mentioned earlier in this section, sense of place can be most broadly defined as the "interplay between physical settings that are imbued and enfolded with human emotions, sentiments and feelings" (Sanger, 1997, p. 4). In concluding the topic of sense of place, it is important to remember that sense of place is not infused in the physical setting itself, but resides in human interpretations of the setting (Jorgensen & Stedman, 2001). Sanger (1997, p. 4) offers insight into the proliferation of the term sense of place, "...it seems to represent a growing need to respond to a life no longer lived in and of the land" (p. 4). Given the previously

mentioned literature, it is important to come back to how sense of place is created and fostered. This is likely best captured again by Sanger (1997), who acknowledges that "individuals acquire a sense of place through direct conversations with the elements of their place, sharing stories about the land and with their fellow inhabitants..."(p. 4).

Even though the concept of sense of place has seen some attention within various research disciplines, Trentelman states that "... some might argue that many of its secrets are *still* locked from us" (2009, p. 50). In response to Trentelman's statement, the following section on place attachment further refines the affective components of the above discussion, and offers significant insight into the study of place. Specifically, the study of place attachment has become the most heavily and frequently studied means of looking at the person-place relationship within both environmental psychology and recreation literature. This research brings sense of place and place attachment together to understand and explore place allegiance.

Place Attachment

Place attachment frames much of the theory and inquiry within the contemporary scholarship of place. The concept of place attachment evolved from the concept of attachment theory (Bowlby, 1979). Attachment theory explores the emotion-laden target-specific bond that develops between an individual and a specific person or specific object. To note, attachment theory was developed primarily with the intentions of understanding the profound connection between infants or children and their parent(s) or primary caregiver. However, attachment theory has been extrapolated beyond its original

intentions to illustrate attachments within other theoretical assessments, including the person-place relationship.

Gifford (2002) characterizes the concept of place attachment as, "...emphasizes the manner in which we personally construct our notions of place" (2002, p. 273). While this definition is quite general, Kyle, Absher, and Graefe (2003) add to this by explaining the essence of place attachment as, "the *extent* [emphasis added] to which an individual values or identifies with a particular environmental setting" (p. 250). Place attachment specifically entails an emotional (affective) component and, as Stokowski (2002) and Manzo (2003) have noted, it is typically presumed that these emotions are positive. Within this context, the term place attachment is sometimes used to encompass a whole spectrum of place-related phenomena, including place dependence, place identity, rootedness, and place satisfaction (Kaltenborn, 1998).

Place attachment can be further differentiated from other ways of looking at the human-place relationships because of the highly developed sub components that are most often used to operationalize the concept. The following paragraphs give a brief account of place attachment, again with an emphasis on areas that can be lent to recreation research. Note that there exists a large body of research that develops the place attachment discourse within both the community development and architecture/ urban spaces research disciplines. However, these areas are not covered in any depth within this literature review, as they do not offer contextual insight into framing the person-place relationships of recreationists that result from interactions with natural environments.

Place attachment captures the emotional or affective component of an individual's relationship with place. While this may seem straightforward, Farnum, Hall, and Kruger

(2005) point out that it is, "a complex, multifaceted concept" (p. 3). Place attachment has two main streams to which much of the literature has been devoted - attachment resulting from the physical characteristics of place (Gieryn, 2000), and attachment as a result of the social relationships fostered within place (Beckley, 2003).

The presence of both the physical and social dimensions has been documented by a number of studies. Eisenhauer, Krannich, and Blahna (2000) found that both aspects of place attachment to be equally divided amongst their respondents. While Brehm, Eisenhauer, and Krannich (2006) and Scannell and Gifford (2010b) demonstrated the existence of the two dimensions of place attachment, they also noted that there were generally higher scores on natural (physical) than on social. Brown and Raymond (2007), using a map-based measure, found that environmental values, such as aesthetics, recreation, therapeutic, biological diversity, and wilderness, were more prominent than social values. Within the social component of place, Low and Altman (1992) argued that the social relationships associated with places make up a large portion of place attachment. Places can be considered, "repositories and contexts within which interpersonal, community, and cultural relationships occur" (p. 7).

At this point in the discussion of place attachment, it is important to note the contributions by two seminal researchers, Irwin Altman and Setha Low, who sought to synthesize the ongoing research on place and to bring the varied perspectives of place research together in which to better discuss and investigate place attachment as one core body of knowledge. Low and Altman's seminal publication, *Place Attachment* (1992), introduces place attachment as a "complex phenomenon that incorporates several aspects of people-place bonding" with "many inseparable, integral, and mutually defining

features, qualities, or properties; it is not composed of separate or independent parts, components, dimensions or factors" (Low & Altman, 1992, p. 4).

Through this work, Low and Altman (1992) produced one of the first comprehensive frameworks in which to understand and move forward in the study of place attachment. Low and Altman (1992) saw place attachment as an integrating concept that involves patterns of: (1) attachments (affective, cognitive, and practice); (2) places that vary in scale, specificity, and tangibility; (3) different actors (individuals, groups, and cultures); (4) different social relationships (individuals, groups, and cultures); and (5) temporal aspects (linear and/or cyclical).

According to Low and Altman (1992), there are four main modes in which place attachment is formulated or maintained, including (1) biological attachment, (2) environmental attachment, (3) psychological attachment, and (4) socio-cultural attachment. Biological processes include evolutionary and physiological adaptations of the human species toward certain physical settings (Riley, 1992). Scholars such as Riley (1992) believe that environments create people-place relationships through the interaction of resources and technology (cultural ecology), adaptations to the constraints and opportunities of the physical setting, or the impact of the environment on all aspects of human existence (environmental determinism) (Low & Altman, 1992). Of the four modes that constitute place attachment, the psychological and socio-cultural have been most widely discussed and investigated within contemporary literature.

Furthering both Low and Altman's (1992) work many authors have developed and operationalized the concept of place attachment within the recreation, resource management, and outdoor education fields (Wattchow & Brown, 2011). Within these

specific fields, place attachment is often composed of two distinct sub-domains: place identity and place dependence (Lewicka, 2011; Vaske & Kobrin, 2001; Williams et al., 1992). Place identity can be defined as the emotional, intellectual and psychological attachment to a physical setting. Place dependence is the functional attachment to place. For example, a place dependent relationship would exist if a windsurfer regularly frequented a particular lake that always has consistent wind because it facilitated their participation in windsurfing. Recently, Scannell and Gifford (2010a) further refined a model to describe the multiple domains that describe place attachment for place researchers. The three main domains within their framework include person, place and psychological process. The domain of person is subdivided into two specific domains of *individual* and *social/cultural*. The place domain is again divided into the two sub-domains of *physical setting* and *social setting*. Finally, the psychological process domain is divided into the sub-domains of *affect*, *cognition*, and *behaviour*. Scannell and Gifford's model does an excellent job of bringing together a large body of research on place attachment by considering the many aspects of the person-place relationship and condensing and synthesizing them into a theoretical model. It is Scannell and Gifford's hope that their model will allow researchers to further investigate the relationships between the various domains of place attachment.

As previously mentioned, two concepts that help to operationalize place attachment found commonly within the research literature are: (1) place identity (i.e., emotional attachment), and (2) place dependence (i.e., functional attachment) (Vaske & Korbin, 2001). Generally, place identity refers to how one views themselves in correspondence with the environment (Proshansky, Fabian, & Kaminoff, 1983). Within

recreation and leisure literature place identity refers to how self-identity is constructed and maintained at the individual level (Manzo, 2003; Williams, 2002). According to Farnum et al. (2005), place dependence refers to the connections created through the activities that take place in an outdoor or recreation setting. Both of these concepts have been used widely to capture place attachment, validity testing has shown that both concepts adequately depict place attachment (Williams & Vaske, 2003).

Place attachment as a research discipline

According to Low and Altman (1992), place attachment has evolved similarly to other research disciplines. They proposed that place attachment has been bound within a three-stage developmental model. The first stage included the development of various concepts to which the discipline has influence. The second stage focused on defining and organizing those concepts within the research. Finally, the third stage seeks to take the generated conceptions and put them together to outline a theoretical and conceptual framework in which to orient the whole body of research. At the time of their work, Low and Altman believed that place research was firmly moving through the second stage of this framework, with more work to be done in order to reach the third stage. As can be seen within the following section, place attachment research has built a large body of literature that fits into Low and Altman's proposed second stage of research development. Furthering the place discussion to consider place attachment as a part of a larger theory of place and that considers its influence on people's lives may help to push place research into Low and Altman's third stage of a research disciplines development. Pursuing the development of place allegiance begins to address Low and Altman's third stage of development.

In another overview of place attachment research, Lewicka (2011) states that of the three components of the tripartite model of place attachment (Scannell & Gifford, 2010a), the *person* domain has attracted disproportionately more attention than the *place* and *process* domains, and that this emphasis on individual differences probably has inhibited the development of a concise theory of place attachment. Low and Altman's three-part framework and Lewicka's observation should be kept in focus as they help to orient the progress of place research and to finally critically examine the level for which place research can strive. The following section outlines the various contributions made towards the study of place attachment by reviewing much of the seminal research on the topic. The following research builds the foundation for a larger theory of place (of which place allegiance is hypothesized to be a component) by presenting the various domains in which places have been documented to influence individuals' experiences.

There is a large body of empirical work on place attachment, both quantitative and qualitative. Topics of empirical works vary widely. Attachment to the type of place may be both generalized and specific (Farnum et al., 2005). According to Lewicka (2011), place attachment research has been conducted across a variety of spatial areas, these include the home (Gould & White, 1982; Porteous, 1976), neighborhood (Galster, 2001; Giuliani, 2003; Hidalgo & Hernandez, 2001; Kusenbach, 2008; Tuan, 1975), city (Lewicka, 2008; Tuan, 1975), region (Gustafson, 2009; Laczko, 2005) or other areas in which individuals spend the majority of their time.

Much of the basis for the body of knowledge can be traced back to attachment to "home." According to Lewicka (2011), "home is the prototypical place" (p. 211).

However, one of the growing trends within place attachment research is to investigate

places other than areas of permanent residency (i.e., home) (Lewicka, 2011). Some of these areas include summer homes and second homes (Beckley, 2003; Gustafson, 2006; Stedman, 2006; Williams & McIntyre, 2001), recreational landscapes (Fishwick & Vinning, 1992; Kaltenborn & Bjerke, 2002), forests (Smaldone, 2006), lakes (Jorgensen & Stedman, 2001), rivers and streams (Davenport & Anderson, 2005; Hammitt et al., 2006), mountains (Kyle, Graefe, et al., 2003), and wilderness places (Williams et al., 1992). It is clear that place attachment research has identified that individuals have important relationships with a wide variety of places, those of the person-made cityscape and those of the natural world. This research specifically focuses on the natural landscapes of recreation, with future ambitions to push the concept of place allegiance into the person-made environments to test its generalizability as a theoretical construct.

Recognizing the importance of community within place attachment

The influence of community is a growing body of place relevant research that no longer strictly focuses on place elements. Often titled “community attachment,” this vein of research focuses on understanding the social part of an individual's environment (Trentelman, 2009). Again, according to Trentelman (2009), place attachment is comparable to community attachment as used by community sociologists. Where the divergence between the two exists may be due to a difference in scale. Place scholars see community as another place in which a relationship or attachment is possible. For community-oriented sociologists the community is the setting for particular types of social relationships, with attachment being but one of many dimensions to consider (Trentelman, 2009). Given these acute differences, the characteristics and predictors of community attachment can be considered to be similar to those outlined and

encompassed within place attachment. Considering the social and community influence that exists within place attachment further reinforces the importance that place attachment has within an individual's lived experience.

Predictors of place attachment

According to Lewicka (2011), there are three main predictors of place attachment. These predictors include: socio-demographic, social, and physical-environmental influences. Predictors are the factors which are studied independently of sentiments and feelings, and can be best understood as the possible mechanisms of attachment (Lewicka, 2011). While place attachment research has studied many predictors of attachment, overall the findings can be summarized to fit into the above three categories. A discussion of each follows.

There have been many socio-demographic variables studied to help predict attachment. According to Lewicka (2011), these typically include residence length, age, social status and education, size of community, home ownership, having children, and mobility and its range. Of these variables, Lewicka (2011) states that residence length is the "unquestionable winner" as "the most consistent positive predictor of attachment to residence places (usually neighborhoods)" (p. 216). Length of residence has been found to be applicable to both permanent residence and places of recreation (Jorgensen & Stedman, 2006; Kelly & Hosking, 2008). According to Lewicka (2011), length of residence has been used as both one part of a scale and as the sole measure of place attachment (Kleit & Manzo, 2006; Riger & Lavrakas, 1981) predicting both direct and indirect attachment (Lewicka, 2010). According to Lewicka (2011), attachment is found to occur within the first few years of residence, with level of attachment flattening as time

progressed. Studies such as Lalli (1992) confirm this finding. According to this research, attachment to place occurs through an individual's tenure of experience in a setting. Recreationists who frequent areas of recreation may have the necessary place exposure to build similar relationships as those often considered strongest (attachment to places of residence).

Another socio-demographic variable, mobility, was found by Lewicka (2011) to be important within the literature. Gustafson (2002) found that mobility influences attachment in various ways. This includes taking trips away from the home or local community, including various types of travel and recreation. Typically length of time away, mode of transport, purpose of travel, etc., need to be considered as each can either enhance (Case, 1996; Terkenli, 1995; Van der Klis & Karsten, 2009) or decrease perceived attachment (Gustafson, 2009b). Lewicka (2011) further states that other variables such as social and economic status, age or education, "show erratic patterns of relationship with place attachment, sometimes positive and sometimes negative" (p. 216) (Bonaiuto, Aiello, Perugini, Bonnes, & Ercolani, 1999; Freid, 1984; Krannich & Greider, 1984; Lalli, 1992; Lewicka, 2005). Considering mobility within the scope of recreationists' place relationships is paramount to understanding the importance of their places of recreation within their lives, both during and away from recreation.

The second predictor of place attachment, social, is found to be related to two concepts: community connections and sense of security (Lewicka, 2011). Although studies have operationalized community ties in a variety of ways, most often they have been identified as measures of local social capital (i.e., involvement in the neighborhood and extensiveness and strength of social ties within the community) (Lewicka, 2011).

According to Lewicka (2011), length of residence and strength of community ties have been found to be consistent positive predictors of place attachment. Lewicka (2010) demonstrated that close relations between neighbours were good predictors of attachment to home and neighborhood but also to their city of residence. Scopelliti and Tiberio (2010) looked to understand homesickness amongst students. They found the intensity of this affective attachment was predicted by perceived strength of community ties.

Amongst all predictors, the social (community ties and sense of security) tend to be the best predictors to measure specific types of attachments (i.e., neighbourhood attachments) or attachment related to places of residence. Acknowledging the influence of community ties and security as factors that impact attachment for recreationists may help to deconstruct the recreation place experience and offer comparisons between types of attachments (attachment to home and attachment away from home (i.e., recreation)).

The third predictor, physical-environment, is conceivably comprised of an infinite number of factors that influence attachment. According to the research, this predictor is obtained in three ways: (1) by objective measures, such as building size and neighbourhood density; (2) by trained observers making independent estimates of objective characteristics of the place; or (3) subjective estimates made by the participants themselves (Lewicka, 2011). For example, Felonneau (2004) found that individuals who are more attached to their city tend to perceive the physical characteristics as more pleasant and less polluted than those who were less attached. One psychometrically tested index (Perceived Residential Environment Quality) (Bonaiuto, Fomara, & Bonnes, 2003; Fomara, Bonaiuto, & Bonnes, 2009) incorporates a vast array of physical indices, such as perceived building density and volume, building aesthetics, presence of green areas,

access to various kinds of services, pace of life, etc. It is important to recognize the influence that the physical aspects of an environment or landscape have on attachment. Contemporary place research has largely moved away from investigating the importance of the physical characteristics of place towards exploring the social and psychological factors that affect attachment. This trend to move away from the physical may be directly related to the emphasis that researchers have put on understanding places of residence (neighbourhood, city, etc.,) versus understanding the attachments of places away from the home. However, various studies have sought to understand this relationship and found that they can be in collocation to each other, often enabling one or the other (Freid, 1984; Pretty et al., 2003; Sugihara & Evans, 2000). Scannell and Gifford (2010b) found that physical factors were more important predictors of attachment to the city, while social factors were more important predictors for the home and neighbourhood. According to Lewicka (2011), this coincides with Beckley's (2003) hypothesis that the scale of place extends beyond the individuals' social networks, with attachment being more heavily influenced by physical and environmental (ecological) factors.

To further the discussion of the importance of the physical aspects of place, Lewicka (2011), states that "there is a sad lack of theory that would connect people's emotional bonds with the physical side of places" (p. 218). To understand the individual's affective bonds with the physical aspects of places, Kaplan (1984) suggests that researchers need to consider more than social relations and economic factors, as they only explain a small portion of the variance of place attachment. Rather, researchers need to begin to focus on the "intangibles" such as the physical features that promote the development of attachment (Lewicka, 2011). Kaplan (1984) further states that the degree

to which the physical or environmental setting can support personal goals and plans may be a good place to start to understand the "intangibles."

The significance of influential place relationships can be seen within the study of place attachment. Place attachment does an excellent job of picking apart the predictors of how individuals and groups connect to places. Yet, it leaves many questions still largely unanswered (such as, what are the intangibles? How do we measure them?). One way to begin to understand the intangibles of place may be to investigate what the cost would be if connections to place were lost or not able to be created and built. Again, Relph's (1976) work on placelessness may be a framework capable of deciphering the intangible qualities of place and what there is to lose from not having or acknowledging certain aspects of the person-place connection.

The Study of Place within the Disciplines of Leisure and Outdoor Recreation

The fields of leisure and outdoor recreation are the contexts in which the experience of place is contextualized for this study. Leisure and outdoor recreation can be considered comprehensive fields of study, both having significant impact (theoretical and practical) within the social sciences. The diversity of content incorporated within the field of leisure studies continues to grow. Leisure scholars recognize the importance of expanding the leisure discourse into other disciplines (Arai & Pedlar, 2010) including the theoretical and practical considerations of place (Smale, 2006).

While place has been explored in a variety of ways within leisure and outdoor recreation, there is undoubtedly more that can be done to further understand the value of integrating place within both discussions. This section discusses the relevance and

research of place within both leisure and outdoor recreation. First, a brief discussion of the relevance of place within leisure including some of the tensions of how the study of place has been conducted will be presented. Second, measures of place within outdoor recreation will be discussed. Third, a discussion of the dimensions of how place is largely studied within the outdoor recreation literature will be presented. The following sections demonstrate the emphasis and focus that place researchers within recreation and leisure have engaged the concept of place (what Low and Altman consider the second stage of the development of a research discipline). This study seeks to consider the importance of this groundwork and expand the overall place theory towards what Low and Altman consider the third stage of a research discipline (a cohesive theory of place) through the development of place allegiance and its comparison with place attachment.

Typically, leisure is established within the perceived freedom of choice and intrinsic motivations of an individual (Henderson, 2003). Leisure is an attitude defined as the “application of disposable time to an activity which is perceived by the individual as either beneficial or enjoyable” (Grainger-Jones, 1999, p. 5). As is similar to other discourses, this classic definition of leisure is contested by emerging philosophical, ontological and epistemological points of view. According to Juniu (2009), leisure is no longer a philosophical ideal as it can be considered a socially constructed set of behaviours, meanings, structures, and ideologies. Given this, Juniu (2009) states that the traditional definitions of leisure, which are associated with freedom, choice and state of mind, can no longer be exclusively supported.

Shaping this change are many modern transformations currently influencing society, including technological advancements, social media, and globalization. This shift

towards understanding leisure as a socially constructed phenomenon is also occurring within the place literature. Hemingway (1995) echoes this shift and points to the discourse of leisure studies as one field that has predominantly stuck to the ideals and methods of positivism. This is also predominantly the case within place-focused recreation research with some notable exceptions. According to Stokowski (2002), very little research in leisure and recreation addresses issues of how place comes to be shared across people as a collective feature of society. Furthermore, there is little research that conceptualizes a larger theory of the person-place relationship within recreation and leisure. Within the fields of leisure and recreation, researchers have focused on describing the cognitive, affective and behavioral components of an individual's senses of place.

The study of place within leisure and outdoor recreation has five defining characteristics (Stokowski, 2002). First, the research is generally site specific, with few comparative analyses of place and even fewer studies that look at sense of place across types of settings. Second, research has focused on assessing positive place values, leaving negative place associations out of the scope of the research. These considerations provide a narrow view of the complex spectrum of place meanings and experiences. Third, research has tended to define physical space by its objective, resource-based qualities. Fourth, the social, cultural and managerial contexts of places are treated as stable and predictable elements of a recreation experience. Fifth, the unit of analysis in leisure-oriented place research has typically been the individual, with a few exceptions. Given Stokowski's (2002) view of place within the recreation literature, it would seem that there is still much that could be done to further the discussion and bring a higher level

understanding of the importance of place relationships. Both Stokowski (2002) and Williams (2002) would agree that leisure has a prominent role in the politics of place. Given this assertion, this study incorporates previous work done on leisure within the conceptualization of place allegiance (specifically through the leisure based theory of the PCM as outlined within Chapter 1).

Place within Outdoor Recreation Research

Much of the research focusing on place in outdoor recreation seeks to understand the relationships that individuals have to a resource and the extent to which the activity, and ultimately an individual's identity are tied to it. Outdoor recreation research has explored place through recreationists' perceptions of substitutability, conflict and overall satisfaction with a resource (Williams & Roggenbuck, 1989). Substitutability has historically been the cornerstone for research on place within recreation. One reason that substitutability was paramount to early recreation and place research was that park and resource managers saw it as a tool in which to better understand one part of user satisfaction and ultimately participation of park visitors. This relationship has evolved overtime; place research can now be found within many diverse areas of recreation research. Many of these areas are discussed in the following paragraphs.

Dimensions of Place Research in Outdoor Recreation

Over the past two decades, the study of place has received considerable attention by both recreation resource managers and researchers (Manning, 2011). There are many measures and dimensions of place that have been studied within outdoor recreation

research. These dimensions include place identity, place dependence, affective attachment, social bonding, familiarity, belongingness, rootedness, place indifference and a number of other qualitative dimensions including special, memorable, or important places, site descriptors, and photo elicitation techniques (Manning, 2011). This section highlights some of the main contributions to the body of literature on place within outdoor recreation research. These contributions inform this study's methods and measures.

The Quantitative Approach

The majority of place-based outdoor recreation studies have employed quantitative approaches towards exploring place. Within the quantitative approach, place attachment and the various components in which place attachment can be divided (i.e., place identity, dependence, place meanings, belongingness, rootedness, etc.) have been assessed with empirical measures (Manning, 2011). Similar to place research within environmental psychology, the two most commonly studied measures of place attachment (place identity and place dependence), have been assessed using a variety of scales. A progression of scales have developed through a number of studies (Williams, Anderson, McDonald, & Patterson, 1995; Williams et al., 1992; Williams & Roggenbuck, 1989), and both place identity and place dependence have emerged as distinct concepts. Validity tests published by Williams and Vaske (2003) have confirmed place identity and place dependence as distinct and psychometrically valid dimension of place attachment. Given this, place attachment studies have confirmed that as few as four items per dimension can produce acceptable reliability. Furthermore, these scales have been shown to distinguish between different levels of attachment to different places. Within outdoor recreation

research, place attachment has been the resounding and most commonly used construct in which the intensity of the person-place relationship is explored.

Moving beyond the often-used construct of place attachment is a variety of other conceptualizations of place. Affective attachment (also considered the emotionally bound aspects of place attachment) has been measured within a variety of studies. Johnson (1998) explored affective attachment using two items: greater satisfaction with forested recreation areas than any other type of place; and feeling very attached to forested recreation areas. Similarly, Kyle et al. (2004a) used four items to measure affective attachment within their study of park visitors: the parks mean a lot, very attached to parks, a strong sense of belonging, and little emotional attachment to the parks. Furthermore, Bricker and Kerstetter's (2000) study of whitewater recreationists revealed through factor analysis that lifestyle was an important dimension to consider within the affective domain of place attachment. The connection between place and an individual's lifestyle was described by the following three items: the river is one of the main reasons for choosing where to live, a lot of one's life is organized around the river, and no other river compares with the river (Bricker & Kerstetter, 2000). Each of these studies has added insight into the importance of considering the affective dimension of place attachment for outdoor recreationists. While the general study of place attachment considers the importance of the affective connection to place (i.e., through identity), it would appear that there is compelling evidence within the literature to revisit and review the importance of the affective connection to place. Scannell and Gifford (2010a) have included affective connections to place as a main psychological connection to place within their tri-partite model of place attachment.

Some additional dimensions beyond the main focus of place identity and place dependence have been measured within the outdoor recreation literature. Social bonding is the second most often considered dimension studied within outdoor recreation place research. Social bonding depicts the social relationships that occur in and surrounding place(s), and how these relationships facilitate connections. For example, Kyle et al., (2005) measured social bonding within place by using the following four items: memories about the trail; special connections to other hikers; not telling others about the trail; and bringing children to the trail. This study found that social bonding played an important role in a three-factor model of place attachment, which also included place identity and place dependence. Considering the influence of social bonding within the construct of place attachment helps to describe the social importance that place has for recreationists, especially those who engage socially oriented clubs, groups, or organizations (one of the main goals of this research study).

One concept that has developed within the recreation literature is place bonding. According to Manning (2011), place bonding is comprised of three dimensions: place familiarity; belongingness; and rootedness. According to Hammitt et al. (2006), place familiarity involves both knowledge of place and affection for place. Place familiarity often occurs during the early stages of bonding to place. It has been measured by Hammitt et al.'s study of trout anglers using four items including: many fishing memories at the river, a familiarity gained from many fishing trips, ability to draw a rough map of the river, and knowing the river. Place belongingness is a social consideration often involving feelings of membership and spiritual connections to other site users (Manning).

Hammitt et al., (2006) also measured belongingness using five items. These included: feeling fondness for a connection to the river, belonging to a connection to the river, feeling like a part of the river, and achieving a feeling at the river not obtained elsewhere. Finally, rootedness describes the intense bond with place, similar to the positive feelings of home, with users often feeling comfortable with habitually returning to a place (i.e., returning to the same campsite year after year because of the memories and feelings associated with the place). Within the same study, rootedness was measured using five items. These include: the river is like home, I rarely fish in another place, the river is the only desirable place to fish, I only consider the river for fishing, and I would cease to fish if not able to do so on the river.

Place bonding moves the discussion of place beyond the well-conceived parameters of place attachment that have classically been used within outdoor recreation research. Place bonding incorporates the emotional and nonphysical connections to place as essential to understanding the person-place relationship. Place bonding has not seen widespread use within the outdoor recreation discussion of place. One reason for this may be because of the narrow focus that place research has predominantly had through its use of place attachment, especially in consideration that the majority of place research in outdoor recreation aims to inform the study of recreation resources from a resource manager's point of view. Finally, place bonding may not be considered as heavily as place attachment because of the lack of an overall theory within outdoor recreation research that describes the multi-faceted concept that is place.

The Qualitative Approach

Qualitative approaches to measure place have not been as concentrated on exploring the specific dimensions as those employed within quantitative measures. Generally, most qualitative studies have looked to explore place meanings (Bricker & Kerstetter, 2002; Smaldone, Harris, Sanyal, & Lind, 2005), and/or place attachment and sense of place using data collection techniques that include interviews (Hawkins & Backman, 1998), self-recorded memos (Fishwick & Vinning, 1992), and photographs (Stedman, Beckley, & Ambard, 2004). For example, in a study by Smaldone et al., (2005), recreationists were asked to identify a special, memorable, important, or favorite place. The study found that long-term visitors and those living near the park were most likely to report feelings for a special place. Additionally, those who were found to have a connection to a special place were more aware of issues considered to be critical by park managers. Given these findings, continued exposure to a place and experience with a place are essential factors in acknowledging the importance that places have within people's lives.

In a similar approach, Eisenhauer et al. (2000) asked recreationists to identify special places on public lands and to explain the reasons these places were special, and the activities they participated in at each place. Results from this study indicated that a large percentage of respondents participated in a recreational activity at their special place. This study in particular suggests that recreation is tied to the development of sense of place and that recreationists are able to identify those places that are special within their lives. Much place research has moved towards addressing specific places, rather than having respondents bring their places of importance forward within the study of

place. A similar study of place meanings by Bricker and Kerstetter (2002) identified five dimensions of place meanings, including: environment-landscape; recreation; human-social; heritage-historic; and commodity. Findings from the above two studies indicate that more research is needed to understand the place relationships of individuals who have long-term commitments to their places of recreation, and explore how these connections are important functions of a person's overall attachment and relationship to place.

Understanding place relationships through qualitative approaches is highly under realized within outdoor recreation research. Qualitative work on sense of place and place meanings has re-conceptualized much of the way that person-place relationships are discussed and how future research is intellectualized. However, there remains a disconnect in-regards to synthesizing the two methodological approaches of research. Again, research that seeks to unite these two methodological approaches through a united theory of place may help to expand the range and scope of place research within the discipline of outdoor recreation.

The scope of place within recreation research

Within outdoor recreation, place has been found to impact a number of variables and constructs important within the recreation literature. Several outdoor recreation related variables have been investigated in relation to place. The lengthy list of place relevant variables include:

- experience use history (Backlund & Williams, 2003; Budruk, Wilhem, & Schneider, 2008b; Hammitt et al., 2004; White, Virden, & van Riper, 2008; Williams et al., 1992);
- activity type/involvement (Bricker & Kerstetter, 2000; Budruk et al., 2008b; Eisenhauer et al., 2000; Hwang, C., & Chen, 2005; Kyle, Bricker, Graefe, & Wickham, 2004; Kyle, Graefe, & Manning, 2004; Kyle, Graefe, et al., 2003; Kyle, Graefe, Manning, & Bacon, 2004b; Kyle & Mowen, 2005; Moore & Scott, 2003; Schreyer, Jacob, & White, 1981; White et al., 2008);
- motivations/reasons for visiting (Eisenhauer et al., 2000; Kyle, Graefe, et al., 2004; Kyle et al., 2004a; Schreyer et al., 1981; Warzecha & Lime, 2001);
- sensitivity to resources and social considerations (Budruk et al., 2008b; Kaltenborn & Williams, 2002; Kyle, Graefe, et al., 2004; Kyle et al., 2004b; Kyle, Graefe, Manning, & Bacon, 2004c; White et al., 2008; Williams et al., 1992);
- support for management actions and objectives (Kaltenborn & Williams, 2002; Kyle, Graefe, et al., 2004; Warzecha & Lime, 2001);
- socio-demographic variables (C. Johnson, 1998; Kyle, Graefe, et al., 2004; Williams et al., 1992);
- conflict (Gibbons & Ruddell, 1995; Hawkins & Backman, 1998);
- pro-environmental behaviours (Halpenny, 2006; Walker, Chapman, & Bricker, 2003);
- satisfaction (Hwang et al., 2005; Kyle et al., 2003/2004);
- proximity to recreation site (Moore & Scott, 2003; Smaldone et al., 2005);
- substitutability (Williams et al., 1992);

- organization membership (Williams et al., 1992);
- encounter norms (Warzecha & Lime, 2001);
- fees (Kyle, Graefe, et al., 2003);
- trust and civic action (Payton, Fulton, & Anderson, 2005);
- recreation demand (Hailu, Boxall, & McFarlane, 2005);
- site authenticity (Budruk, White, Wodrich, & van Riper, 2008a); and
- outdoor leaders' place meanings (Hutson et al., 2010).

Place has been applied to a vast number of variables within outdoor recreation research. Having a theory that links these segmented areas of place research together may help to understand the importance and complexity of place within recreation research. Given the large number of outdoor recreation related variables discussed in regards to place, only those that are applicable to this study will be examined in the following section. These include experience use, activity involvement, motivations, sensitivity to social and resource conditions, and place promotive attitudes and behaviours. The following studies have been included as part of this literature review because they add scope and specific background to this study's conceptualization and development. General results and discussion of the implications and importance towards this research are presented.

Experience

One of the earliest studies within outdoor recreation to examine place attachment was conducted by Williams et al., (1992) who measured both place attachment and wilderness attachment among visitors to various wilderness areas in the United States. Williams et al. found a positive relationship between both forms of attachment and experience use history, visitor focus on setting versus activity, visiting alone, and a

sensitivity towards ecological impacts and encounters with a specific user group (horseback riders). Higher levels of wilderness attachment were related to a variety of variables including previous wilderness experience, previous visitation to wilderness areas, longer length of trips, rural residence, membership to conservation organizations, participation in nature study, and sensitivity to sight and sound intrusions and encounters with other users. One of the most significant findings from this study was that high levels of place attachment were related to decreased willingness to substitute locations. This finding directly informs this research as it indicates that as individuals build increasingly stronger relationships with their places of recreation they are less likely to substitute their place for another. The strength of this place relationship builds the foundation for the hypothesized construct of place allegiance to be created and fostered.

Experience with place has been the focus of specific investigation within outdoor recreation studies. Backlund and Williams (2003), in their meta-analysis of ten studies, found weak to moderate correlations between experience and both place identity and place dependence. The authors suggest that the findings may be related to issues of sample selection, measurement, and overall study design. In addition, another study found that levels of place bonding differed amongst anglers based on their experience use history (Hammitt et al., 2004). Within this study, participants were segmented into four experience use categories: beginners; visitors; locals; and veterans, based on their frequency of use and years of visitation. Results indicate that visitors had the lowest levels of place bonding, veterans and beginners scored in the moderate range, and locals had the highest. Experience is a well-discussed topic within place research. The proposed concept of place allegiance acknowledges that experience is a leading factor towards

higher-level place relationships as described through the theoretical framework of the PCM. Place allegiance may add a framework to re-conceptualize how studies view experience by acknowledging that experience with place may influence more than simple place identity and place dependence.

Activity Involvement

As a central component of recreation research, activity involvement, has been extensively applied to place. A large number of studies have explored the influence of activity involvement, but only a few will be covered within this section as they help to explain this study. Bricker and Kerstetter (2000) explored whitewater recreationists' connections between recreation specialization (of which involvement is a part) and place attachment. Five dimensions of specialization were measured. These included: experience, skill centrality, enduring involvement, equipment, and investment. In addition, three measures of place attachment were considered: place dependence, place identity, and lifestyle. This study found that high specialization whitewater recreationists were more likely to view place identity and lifestyle dimensions of place attachment as important, while no relationship was found between place dependence and specialization.

In a similar study, Mowen, Graefe and Virden (1998), measured place attachment in relation to activity involvement. Within this study, visitors were grouped into high and low involvement, and high and low place attachment. Respondents with high levels of both place attachment and activity involvement rated the settings more highly than did those with low involvement and low place attachment. Satisfaction with place was higher among those with high involvement and high place attachment. The above two studies indicate that higher levels of place attachment are related to higher levels of activity

involvement. These studies leave room to explore what the implications of being highly involved and highly place attached means within an individual's relationship to place and the significance within an overall theory of place. In addition, Bricker and Kerstetter's (2000) study found that being highly specialized and involved does not relate to the dependence that an individual has with their place of recreation. This finding needs to be explored from a different point of view as it contradicts the work that has been done on experience and place. Again, this may be an issue of scope in regards to how place dependence has become highly specialized within place attachment research.

Motivations

Participation in outdoor recreation has an activity-based focus towards understanding an individual's leisure and recreation. Given this activity involvement focus, motivations for participation have been a significant area of study within outdoor recreation. In regards to place, there are several place-based motivations that have been found within various studies. One study by Schreyer et al. (1981) found that amongst four-wheel-drive vehicle enthusiasts, three quarters participated as place-oriented visitors, while only one quarter participated for the activity. There are a number of significant differences between the two motivations for participation. Place-oriented visitors were motivated to participate by experiencing nature and learning about the environment, while activity-oriented visitors were motivated to participate because of social recognition, skill testing, stimulation seeking, equipment, being with friends, rest and relaxation, and for tension release.

Similarly, Warzecha and Lime's (2001) study assessed place dependence and place identity in relation to whitewater recreationists' motivations. Between the two study

sites, findings indicate that paddlers from site one (individuals and smaller groups of paddlers) had higher levels of attachment to place than did participants from site two (commercial rafters, motorized users and larger groups). These findings indicate that place relationships that are more intimate and less structured tend to foster higher levels of place attachment. Motivations for participation in recreation can be an excellent method to identify the outdoor recreation population in regards to assessing the relevance of place within the recreation experience. Smaller groups and individual participation that is more place focused will lead to individuals who have higher place attachment.

Sensitivity to social and resource conditions

Sensitivity to natural resources and social considerations are another set of dimension that have been applied to place within recreation research. Again, one of the most notable studies on place and recreation (Williams et al., 1992) found that higher levels of wilderness attachment and place attachment were associated with higher levels of sensitivity to environmental impacts and encounters with horses, for example. Further, higher levels of wilderness attachment were related to higher levels of sight and sound intrusions and encounters with other hikers (Williams et al.). Another notable study of Appalachian Trail hikers (Kyle et al., 2004c) found that while place identity and place dependence dimension were positively correlated, they showed different relationships to user perceptions of a variety of factors. These factors include: trail development, use impact, depreciative behavior, perceived crowding, use conflict, and human encroachment. A study by White et al., (2008) sought to assess visitors evaluations of social and environmental impacts within two recreation areas in Oregon. They found that previous experience positively influenced both place identity and place dependence.

Visitors with higher levels of previous experience also rated recreation impacts as more of an issue. The above studies highlight the importance of sensitivity towards the quality and authenticity of natural areas of recreation and their relationship to place attachment. Impacts to natural environments and the authenticity of the natural environment experience towards the place relationship need to be further explored through concepts such as place allegiance.

Place promotive attitudes and behaviours

A variety of studies have also added to the range of recreation related topics applied to place. In Halpenny's (2006) study, visitors to a National Park in Canada were found to have positive correlations between pro-environmental behaviours and place attachment. Similarly, Walker and Chapman (2003) found that sense of place amongst visitors to a National Park in Canada was highly related to their willingness to take on the perspective of the park, empathetic feelings toward the park, and intentions to volunteer, and intervene in the depreciative behaviour of others. Additionally, Hutson, Montgomery, and Caneday (2010) assessed the importance of place meanings. Through Q-method procedures, results indicate that outdoor recreation professionals' perceptions and opinions toward place can be categorized into three perspectives including relational, natural and spiritual viewpoints. It was hypothesized that through these three perspectives outdoor recreation professionals base their actions in the field. Each of the above three studies notes that place relationships have the ability to foster positive attitudes and actions towards recreation. Given the findings from these studies, place needs to be further explored in regards to the importance of understanding how the person-place

relationship influences the action disposition of a recreationist. This further identifies that strong positive place relationships can influence recreationists beyond their recreation, and potentially influence their overall psychological disposition.

Summative Comments on Place in Leisure and Outdoor Recreation

Summarizing the previous discussion, it is important to note several of the trends and gaps within place-based outdoor recreation research. The most prominent area that needs attention within the place-based outdoor recreation literature has been the overwhelming focus on positivistic approaches, measures and results. As one of the main critics of this, Stokowski (2002) brings a postmodern perspective to place, leisure, and recreation. Her view is that postmodernism changes the way in which positivistic approaches to research have investigated the concept of place. As mentioned previously, Stokowski's work takes a critical look at the conventional individual, spatial and resource management focus of place within the recreation discourse. Her work points towards understanding place and recreation from a postmodern perspective, typically absent from the place-based outdoor recreation research summarized above. Smale (2006) highlights this issue as well, stating that, "most of our research in leisure studies has been entirely aspatial. Our investigations into aspects of leisure have ignored the spatial and place-related significance of being here rather than there" (p. 380).

The second major gap within the place-based recreation research is that of the individual versus group experience of place. By not acknowledging the role of socially constructed place meanings and place making, outdoor recreation falls short in understanding the power differences embodied within attachment to place. According to

Stokowski (2002), place needs to be contextualized as a socially constructed process to help combat the normative political practices found within the current use of place in recreation research. Furthermore, Stokowski recommends that researchers need to focus on the role of language and discourse to develop a richer understanding about the social construction of place and its political considerations. Stokowski states: "but until we recognize that we can and do make 'my mountains' into 'our mountains' through shared language, stories, myths, images, and behavior, we will not enjoy scholarly or practical senses of place that sustain our quests to be more closely connected with each other and with all our desired environments" (p. 381).

Within the geographic literature, the most significant place connections often involve the home, or place where individuals spend the vast majority of their time. This notion goes against the common practices and considerations of outdoor recreation. Outdoor recreation experiences are typically focused away from the home in areas not commonly frequented, or only for short periods of time. Both Tuan (1977) and Relph (1976) were particularly critical of how a deep experience of place is much less often realized through recreational and touristic areas and pursuits (Smale, 2006). While Tuan's and Relph's assertion may have weight in the overall understanding of place, places of outdoor recreation have tremendous significance on the overall satisfaction and leisure of many individuals. Smale (2006) offers important wisdom to leisure and recreation researchers seeking to further the place-based recreation discussion. He states: "If leisure researchers are genuinely committed to examining place as a major factor in shaping people's lives and giving meaning to their experiences, then we need to engage the geographical literature far more than we have to date" (p. 380). There is a need within the

outdoor recreation research to engage the topic of place from a meta theory perspective. This may prove to stitch together the disjointed place research that currently exists and may help to move place research into new and otherwise unfulfilled areas of inquiry, both for outdoor recreation research and place research in general.

Contextualizing Place Allegiance (Balancing Authenticity and Placelessness)

There is a growing discomfort within many colloquial and research discussions regarding the consequences of the "speed of progress" and its influence on various aspects of society (Ritzer, 2007). This discussion can also be found within place research. Within place research, much of this discussion surrounds what Relph (1976) called the experience of placelessness. According to Relph (1976), placelessness describes both an environment devoid of significant places, and an attitude that does not acknowledge the significance embodied in place. This research seeks to "take-hold" of the assertion that person-place relationships suffer from the exposure of globalization, and can ultimately lead to the experience of placelessness. However, Wattchow and Brown (2011) believe that there exists a deep human need for association with significant places. Furthermore, failing to realize and pursue this need allows the forces of placelessness to continue unchallenged, ultimately resulting in a view of the environment/ nature/ landscape as a place that simply does not matter. Tuan's (1977) early work acknowledged the influence that the speed of modernity had on place; he believed that modern humans rarely establish roots and this resulted in the experience of place to become superficial. However, there are individuals who experience natural places at a very intimate level and furthermore, devote significant parts of their lives towards experiencing, protecting and

recreating in these places. Understanding these individuals' relationships with place(s) may lead towards understanding the benefits and impacts of authentic place relationships with natural environments.

In relation to Tuan's (1977) stance on modernity's influence on place, Wattchow and Brown (2011) believe that a superficial experience of place was the result of a lack in sufficient time in one place, as a primary result of increased mobility and a "modern" lifestyle. Edward Casey (1993) saw the influence of modernity on place to be in relation to the constant "rush from location to location, rarely getting to know the subtleties of local places, their histories, ecologies, economies" (p. xiii). Modern individuals living in developed societies can now find themselves to be experiencing place in a much different way than their not so distant ancestors would have. Wattchow and Brown write,

We encounter supermarkets, streetscapes, suburbs and even landscapes that appear and feel remarkably similar to the ones we left behind. Our memory of them soon blurs due to lack of a sense of any distinctive, defining qualities. (p. 52)

These considerations of modernity result in "making it nearly impossible for a member of society to experience place authentically" (Wattchow & Brown, 2011, p. 62).

Considering Relph's notions of insideness and outsideness, the experience of an authentic place experience simply means being inside and belonging to your place both as an individual and as a member of a community, and to know this without having to reflect on it (Wattchow & Brown, 2011). Exploring intimate and authentic place relationships in natural environments may add significant insight into the destructive processes of

placelessness and may further reinforce the importance of positive and authentic place-based leisure experiences.

The discussion of placelessness is in truth a discussion of understanding what is and is not an authentic place experience. It would seem that this could initially be answered simply as, *it depends on the individual and what values they believe to be important to them*. However, this assertion may not be that simple and may not reflect a critical view of modernity. The place literature has developed to a point that it now recognizes the negative aspects of modernity on the authenticity of a place experiences. According to Wattchow and Brown (2011), inauthentic attitudes towards place can be transmitted by a number of processes. These process directly and indirectly encourage "placelessness," weakening the identity of place to the point where they may not look alike but they feel alike, offering the same bland possibilities for experience (Wattchow & Brown, 2011). According to Smale (2006), constructed locations that lack geographical distinctiveness and diversity could be considered placeless. Smale believes this is largely because they reflect an overriding concern for efficiency within modern society. Within many modern cultures and societies the ability to connect authentically with places has been undermined by increased spatial mobility and by the weakening of the symbolic qualities of places (Wattchow & Brown, 2011). The idea that place experiences might have been more authentic during an early, and less modern period may not be accurate and should not be romanticized (Wattchow & Brown, 2011). Given the realities of modernity, some might argue that authentic place experiences would have been more common in less modern times, given that technology, science and transportation were not as well adapted at creating placelessness within society. However,

this idea is confounded and narrow in sight. According to Relph (1976), authenticity on the frontier cannot be looked at in such a straightforward manner:

Of course this is a rather romantic picture and there was blatant commercialism, corruption and materialism on the frontier, and in creating their authentic places the settlers were very often destroying the authentic places of Indians. But for the settlers themselves the founding of a home in the wilderness was a genuine and authentic act, regardless of how involved they later became with production and economy or how picturesque and fashionable they made the farm. (p. 77)

For a frontiers-person, the place in which they made their home and live their lives closely with the land, "has already been wrested from Indigenous people who loved them, lost them and grieve for them still" (Wattchow & Brown, 2011, p. 67). This brings up two important points. First, to whom does the place initially belong, and second, how do individuals become reconciled with the place's past, and the memories that it carries while searching for their own authentic place experience? Authentic place experiences have always been an issue in need of consideration, and have not received the necessary attention within outdoor recreation research to help mobilize and operationalize current place research findings. There is more to the story than which has been offered by current place research. Conceptually, place allegiance may provide one step towards questioning the baseline assumptions that surround the discussion of the importance of strong, authentic and devout place relationships.

How does one go about deconstructing a place relationship to examine and gauge authenticity? Is authenticity based on an external scale or is it based on personal experience? These are important questions to wrestle with when critically looking at the

authenticity of place experiences. As difficult as these questions may be to overtly answer, "Doreen Massey has argued that places are open, porous and fluid rather than static and fixed. She argues that just as people have multiple identities so too do places" (Wattchow & Brown, 2011, p. 69). Massey's view may be the way forward toward understanding that while a space may belong to an individual, culture or society, an authentic place experience is the function of an experiential process with an environment and can occur both together and separately from a place experience. Therefore, this research uses the word *relationship* to capture the ongoing experience that an individual has with place, and what possibly may lead towards an authentic place experience.

Given Relph's (1976) view of placelessness, are their particular environments that lead to more authentic place experiences? According to Smale (2006), Relph feared that the persistent development of inauthentic landscapes would continue to contribute to our sense of placelessness by creating a "labyrinth of endless similarities" making it evermore difficult to experience the modes of insideness that give our experience of place, and lives, so much meaning. If the city is supposedly filled with inauthentic spaces that cultivate the feelings of placelessness, where then can meaning and authentic place experiences be found? It could be argued that authentic place experiences are to be found outside of the city in "natural" landscapes, environments or wilderness. This study will seek to explore the profound relationship found within natural environments of recreation.

According to Relph (1976), there has been a separation of humans from landscape and nature and in the very literal sense this is true as,

We are no longer close to the land, sea, wind, and mountain as our ancestors, nor do we have the same involvement in creating the forms of man-made landscapes,

but spend increasing amounts of time in air-conditioned, centrally-heated buildings with artificial lighting made by someone else (p.124).

Therefore, it would seem that within our daily urban lives there are few opportunities to experience natural landscapes. Relph (1976) further adds that,

For some people no experiences are complete, without the smell of gasoline and the sound of the internal combustion engine. Yet it has become customary to condemn machines for divorcing us from nature and other people (p. 129).

There may, however, be a problem with this rhetoric. According to Relph (1976),

If we believe suburbia to possess "a massive monotonous ugliness" and mountains to be spiritually uplifting, then these are probably the experiences we will have of suburban and mountain landscapes. This is not to suggest some form of idealism - the landscape often reaches out to guide our intentions and our experiences, and settings can force their monotony or their drama upon us.

Landscapes are therefore always imbued with meanings that come from how and why we know them; but whereas with place this intentionality is focused and directed onto an inside that is distinct from an outside, with landscape it is diffuse and without concentration. (p. 123)

Given the above quote, it would seem that there is an immutable authentic character in all places, both urban and natural. The issue of authenticity may not be a question of natural versus unnatural. It may instead be about the significance and impact on the quality and emotions to which it incites. We should therefore look to natural landscape as both the context for places and an attribute of places (Wattchow & Brown, 2011).

Finally, according to Relph (1976), "before Rousseau argued that the scenery of the Alps was spiritually uplifting, travellers would keep their carriage blinds drawn to avoid seeing the hideous mountains" (p. 124). Relph (1976) warned against assuming that place had one single identity or that people experienced places in the same way. It is important to remember that places have multiple meanings and significances to individuals, groups and cultures. One way forward may be to consider authenticity through Relph's framework of insideness and outsideness. This framework offers a comprehensive model for conceptualizing different levels of place experiences and relationships with place. According to Relph, inauthentic place experiences most accurately are those of existential outsideness:

Existential outsideness involves a self-conscious and reflective uninvolvement, an alienation from people and places, homelessness, a sense of the unreality of the world, and of not belonging. From such a perspective places cannot be significant centers of existence, but are at best backgrounds to activities that are without sense, mere chimeras, and at worst are voids (p. 51).

With this working illustration of an in-authentic place experience it is possible to conceptualize what authenticity may be and how it may be an important influence within the person-place relationship. Authenticity of the deep and profound relationships that individuals build with place(s) can begin to be assessed and reconciled through the concept of place allegiance.

In summary, place allegiance has been coined to describe the strong feelings of intensity and devotion felt by recreationist within their profound place relationships as experienced through outdoor recreation. Based on the literature presented in this chapter,

an extension from the current characterizations of place relationships is needed to better understand what is being described as place allegiance. Place allegiance is theorized through the theoretical framework of the PCM, which has been shown to describe the varying levels of psychological connections individuals experience within sport, recreation and leisure (see Figure 1.0). In conjunction with the theoretical framework, this study has expanded on the conceptualization of allegiance by demonstrating areas within the current outdoor recreation and place research that laid the groundwork for the creation, and need of the place allegiance concept. Furthermore, previous research that has looked at understanding the strong, profound and devoted relationships people have with place (i.e., Relph, 1976; Shamai, 1991; and Wattchow & Brown, 2011) has been incorporated into the conceptualization of place allegiance. Finally, place allegiance may offer the place discourse an extension from place attachment and lead towards a more comprehensive theory of place relationships.

Concluding Summary

This literature review is a guide from the initial concepts that frame the study of place to the specific dimensions and research techniques that have been used and are currently used to explore place. The term place holds significant power; it moves spaces to have identity and feelings to which individuals form relationships. The importance of place is captured within elements of human evolution, the importance of cultural and landscape histories, the sources for which individuals find meaning and create identity within their lives. Places and place relationships can be found in the areas we call home, or in our places of recreation. Within the discourse of place, two terms have dominated

the discussion, sense of place and place attachment. Each term describes a body of knowledge and approach to conceptualizing the importance of person-place relationships. Sense of place conceptualizes place from a holistic perspective, incorporating emotions, spirituality, knowledge, identity, meanings, etc., into the discussion. Equally, place attachment explains the intensity of the place experience and relationship. Both terms have been shown to be significant sources of perspective towards understanding the person-place connection and the importance of that connection.

Framing the concept of place allegiance begins with understanding that people can have profound place relationships that move beyond the simple and superficial. Places can influence and guide people's lives, both directly and indirectly. Acknowledging the power of the places that surround us brings us a step closer to reengaging the current place research and moving it towards better conceptualizing what Low and Altman (1992) believed was a third stage of place research, the stage that sought to bring together various domains of place research into a unified understanding and scheme of how we look at place. Place allegiance offers a theoretical step beyond place attachment. Relph's (1976) levels of insideness and outsideness offer insight into how sense of place might capture the idea of place allegiance. Within the hierarchy of Relph's theory the stages of empathetic and existential insideness offer descriptions of what place allegiance might entail. Furthermore, sense of place research has acknowledged that there are many processes that lead towards giving places identity and meaning.

With place attachment occupying the vast majority of the discussion on place, there has been significant outreach to move beyond investigating only the intensity of a place relationship. Studies have explored identity, dependence, belonging, bonding,

meaning, etc., to try and find further ways of describing the importance of the person-place relationship. Furthermore, place research has the potential to play a significant role within leisure research (Smale, 2006). One focus of leisure research is to understand how people use and connect with their recreation. When this is applied to places of recreation, the breadth of knowledge surrounding leisure has much to add to the work already done on place. In specific terms, outdoor recreation research has seen a vast number of place-based studies, again often from the point of view of place attachment or sense of place. These studies often fall short in offering applied or theoretical significance towards understanding the most profound place relationships that direct and shape an individual's life (i.e., those captured through the concept of place allegiance). Furthermore, many concepts within place research may be better explained through a concept such as place allegiance. For example, motivations, specialization or place promotive or protective behaviours may be more accurately depicted and applied through the lens of place allegiance versus place attachment. Authenticity and placelessness are two concepts that look at place research from a critical point of view. Current place research concepts within outdoor recreation do not adequately address these considerations. Given these points, there is undoubtedly much more to be learned about the role of place within the lived experience of outdoor recreationists.

Finally, the study of place has largely been explored through qualitative or quantitative measures. With each methodological orientation comes its own set of assumptions on the state and relevance of knowledge. Place research within recreation and leisure has been dominated by the two main methods (with some exceptions). Applying a diverse and underutilized methodological approach to the topic of place

within recreation research will allow for a renewed perspective on the issues, opening new qualities and areas of focus to explore within the research discipline. The pursuit of place allegiance as a significant contribution to place research within outdoor recreation research is accomplished through a mixed method approach that seeks to uncover this study's stated purpose and research questions. The methodological considerations, approach to research, and specifics of the research protocols are discussed in the following chapter.

CHAPTER 3: METHODS

To address the stated gap in the literature and to operationalize this study's intended purpose, this research will be governed by a concurrent mixed methods design (Creswell, 1999; Creswell & Plano Clark, 2011; Creswell, Plano Clark, Gutmann, & Hanson, 2003). In general, mixed methods research designs employ multiple methodological approaches within the research study. Mixed methods have both benefits and challenges over selecting just one design, such as primarily qualitative or quantitative techniques. According to Johnson and Onwuegbuzie (2004), mixed methods can be considered a third-wave research movement that moves beyond paradigm dogmatism, offering a practical and logical alternative to a one-method approach.

Mixed methods research designs typically incorporate both qualitative and quantitative elements depending on the theoretical assumptions, design characteristics, purpose, and researcher skills. By including both qualitative and quantitative design elements, mixed methods research is able to incorporate induction (discovery of patterns), deduction (testing of theories and hypotheses), and abduction (uncovering and relying on the best of a set of explanations for understanding one's results) (R. B. Johnson & Onwuegbuzie, 2004). Incorporating each of these elements into a research approach allows this study to be expansive, creative, inclusive, pluralistic, complementary, and overall, better suited to holistically explore the intended research purpose and questions.

Employing a mixed methods approach entails incorporating characteristics specific to both qualitative and quantitative research disciplines. The following section outlines the theoretical assumptions behind using a mixed methods approach, including an outline of how pragmatism can be used as a guiding worldview within this mixed

methods study. Following this, the next section summarizes the parallel-databases concurrent mixed methods research design (Creswell & Plano Clark, 2011), including the particular steps and methods employed to address the stated research purpose and questions for this study. Further, a short synopsis of how mixed methods have been used within place-based recreation research will be given. Finally, the procedures for collecting, analyzing, reporting and merging data within this study will be discussed.

Epistemological Assumptions

The practice of research is at a stage in which paradigms, approaches and methods are all linked under refined epistemological and ontological assumptions. Qualitative and quantitative researchers have worked diligently to build linkages between their respective theoretical considerations and practical measures. Typical examples might include the quantitative researchers' reliance on positivism or qualitative researchers use of constructivism. These linkages have been so prevalent within the research community that each methodological approach does an excellent job of advocating for the *incompatibility thesis* (Howe, 1988), which ascertains that "qualitative and quantitative research paradigms, including their associated methods, cannot and should not be mixed" (R. B. Johnson & Onwuegbuzie, 2004, p. 14).

However, there is some discomfort within the research community, broadly cautioning that these strict linkages between paradigms and procedures may limit a researcher's ability to fully address their phenomenon (R. B. Johnson & Onwuegbuzie, 2004). Looking at any published research journal, it is clear that research is becoming increasingly complex, interdisciplinary and dynamic. Given this current trend, some researchers are naturally testing and moving beyond the constraints of paradigm specific

procedures and exploring the use of multiple methods within the scope of their work whilst avoiding the typical paradigmatic constraints (R. B. Johnson & Onwuegbuzie, 2004).

Mixing research methods and paradigms illuminates many critical questions – most can be found within the theoretical stances and functional methods that diverge between qualitative and quantitative approaches. Much of this divergence is primarily due to the ingrained research traditions and practices of both quantitative and qualitative research and researchers. Even with this divergence, R. B. Johnson and Onwuegbuzie (2004) state that qualitative and quantitative researchers have reached basic agreement on several issues of philosophical incongruity. Incorporating the following points into the discussion of mixing methods seems essential to understanding the significance and ability of mixed methods approaches to provide accurate results grounded in philosophical reasoning. The points of agreement are as follows: (1) what appears reasonable can vary across persons; (2) observation is not a perfect window into reality; (3) more than one theory can fit a set of empirical data; (4) a hypothesis cannot be tested in isolation, it is embedded in a holistic network of beliefs; (5) recognizing that we only obtain probabilistic evidence, not final proof; (6) the social nature of the research enterprise; and (7) the value-ladenness of inquiry (R. B. Johnson & Onwuegbuzie, 2004).

These points of agreement highlight the congruency found between differing methodological approaches and enforce an understanding that within research disciplines, factors such as the study's purpose, researcher orientation, contextual characteristics, and research subjects can all influence the outcomes of any study. Given this broad understanding, any research approach that incorporates multiple or mixed methodological

tactics is well suited to acknowledge and address the commonalities between qualitative and quantitative approaches (Creswell & Plano Clark, 2011).

While there are many philosophical paradigms that can be applied to mixed methods research, this study uses a pragmatic approach to guide the philosophical assumptions underlying the chosen realisms of the construction of knowledge and the process of research. According to Feilzer (2010), "pragmatism, when regarded as an alternative paradigm, sidesteps the contentious issues of truth and reality, accepts, philosophically, that there are singular and multiple realities that are open to empirical inquiry and orients itself toward solving practical problems in the 'real world'" (p. 8). Additionally, Creswell and Plano (2011) add that "the focus [of pragmatism] is on the consequences of research, on the primary importance of the question asked rather than the methods, and on the use of multiple methods of data collection to inform the problems under study. Thus, it is pluralistic, oriented towards 'what works' and 'practice' (p. 41). Pragmatism, therefore, is a philosophy that works towards fitting together the insights of both qualitative and quantitative research into a workable and value-oriented approach to research (R. B. Johnson & Onwuegbuzie, 2004).

The decision to adopt a pragmatist approach to this study is based on several considerations. In general, according to the literature, a pragmatist approach is well suited to mixed methods research, especially when it focuses on applied topics (Creswell & Plano Clark, 2011; R. B. Johnson & Onwuegbuzie, 2004). Additionally, according to Tashakkori and Teddlie (2003) a pragmatic approach to mixed methods allows: (a) both qualitative and quantitative methods to be employed in a given study; (b) the forced-choice dogmatism between post-positivism and constructivism to be abandoned; (c)

metaphysical concepts such as "truth" and "reality" to be discarded; and (d) a practical and applied philosophy to guide methodological choices (Creswell & Plano Clark, 2011). In addition to the above philosophical considerations, the strengths and weaknesses of qualitative and quantitative research can be complemented and addressed within a pragmatist approach.

In summary, this mixed methods research is backed by a pragmatic theoretical approach that outlines the epistemological, ontological, axial and methodological perspectives taken within this study. Following these philosophical considerations, the remainder of this chapter will focus on the practical characteristics of employing a mixed methods approach and detail the particular methods employed to address the research questions. These epistemological considerations frame the stated purpose and research questions of this study. To recap, the quantitative component of this study is guided by the following research question. How are recreationists' senses of place described through the exploratory measure of place allegiance? The qualitative component of this study is guided by the research question: How is place allegiance described through the narratives of outdoor recreationists' relationships with place? Each of the above research questions is framed by several sub-questions that seek to explore the study's purpose.

Research Design

Research designs are the procedures for collecting, analyzing, interpreting, and reporting data in a study (Creswell & Plano Clark, 2011). As mentioned previously, the approach chosen for this study is that of a concurrent mixed methods design. Broadly, this study uses a fixed mixed methods design, where the use of qualitative and

quantitative procedures are predetermined at the start of the research rather than reactive to the process. The rationale for this decision is that the research questions dictate that the two methods (quantitative and qualitative) be concurrently employed to explore the area of study, giving the phenomenon under study a balanced methodological approach. In addition, and under the advice of mixed methodologists, this study will use this specific approach as it allows new mixed methods researchers to use a predetermined typology as a guiding framework for this study (Creswell & Plano Clark, 2011). The typology of chosen for this study is described henceforth.

Under the umbrella of mixed methods research are several specific designs that have been developed to address a variety of research situations. One of these designs is the concurrent mixed methods design. The concurrent mixed methods design, also known as the convergent parallel design (Creswell & Plano Clark, 2011), parallel study design (Tashakkori & Teddlie, 1998), convergence model design (Creswell, 1999), or concurrent triangulation design (Creswell et al., 2003), is the most common approach to mixed methods research used across disciplines (Creswell & Plano Clark, 2011).

The concurrent parallel design saw its initial introduction into mixed methods research in the 1970s (Jick, 1979). In general, the concurrent parallel design describes the methodological procedures in which a researcher collects and analyses both qualitative and quantitative data during the same phase of the research process, reports results and then merges important findings to help expand the overall interpretation (Creswell & Plano Clark, 2011). This procedure is employed within this study, with the rationale for this approach being grounded within the above mentioned literature.

According to Creswell and Plano (2011), there are many reasons for mixing methods within a research study. Within this study, mixing methods allowed for triangulation, greater validity of findings and a more holistic approach to the concept of exploring place allegiance (Greene, Caracelli, & Graham, 1989). Mutual corroboration of qualitative and quantitative results will help to better explain the area of study.

Additionally, divergent results may also provide insight into areas in need of refinement or re-evaluation. By employing both qualitative and quantitative methods, this study is able to offset the strengths and weaknesses that occur when a one method approach is used. In addition, mixing methods will show the diversity of views surrounding the topic, ultimately offering more context and description. This occurred by exploring two different rationales, both those of the researchers and the participants. Finally, mixing methods allowed for a more holistic view of the research's purpose and offered more possibilities at addressing the research problem, ultimately allowing for more applied findings and recommendations grounded in both quantitative and qualitative methodologies.

According to Johnson and Onwuegbuzie (2004, p. 21), there are eight steps to designing a mixed methods study. Already addressed within this section are: (1) determining the research question(s); (2) determining whether a mixed design is appropriate; and (3) selecting the mixed method or mixed model research design. The final five stages considered include: (4) collecting the data; (5) analyzing the data; (6) interpreting the data; (7) legitimizing the data; and (8) drawing conclusions. These will be discussed in the following sections. See Figure 2 (Concurrent mixed methods research

process) for a detailed overview of this study's research process as implemented within this study.

Place and Mixed Methods Research

Subsequent to Low and Altman's (1992) seminal work synthesizing place attachment, the construct of place has been framed and guided primarily within quantitative methods and positivistic perspectives (Lewicka, 2010). In comparison to quantitative work on place, there have been a few qualitative approaches investigating various place related concepts such as place meanings and sense of place. However, place attachment has remained almost exclusively a quantitative measure of the person-place experience. Within quantitative place research, several uni- and multi-dimensional place attachment concepts have been created, tested, and validated to help broaden the understanding of the person-place construct that is place attachment (Hammitt et al., 2006; Hidalgo & Hernandez, 2001; Kyle, Graefe, & Manning, 2005; Lewicka, 2005; Scannell & Gifford, 2010a; Williams & Vaske, 2003). The principal approach to conceptualizing and measuring place attachment has been through Williams and Vaske's (2003) bi-dimensional model of identity and dependence (see also Williams et al., 1992; Williams & Roggenbuck, 1989). The construct of place attachment has become well refined through numerous psychometric tests and studies. Other methods of looking at the person-place experience are in need of a stronger presence in the academic literature.

Qualitative research studies have been oriented towards looking at the experiences of people in place rather than measuring the intensity of the relationship. Within geography, sense of place has been used widely to look at the multiple cognitions and

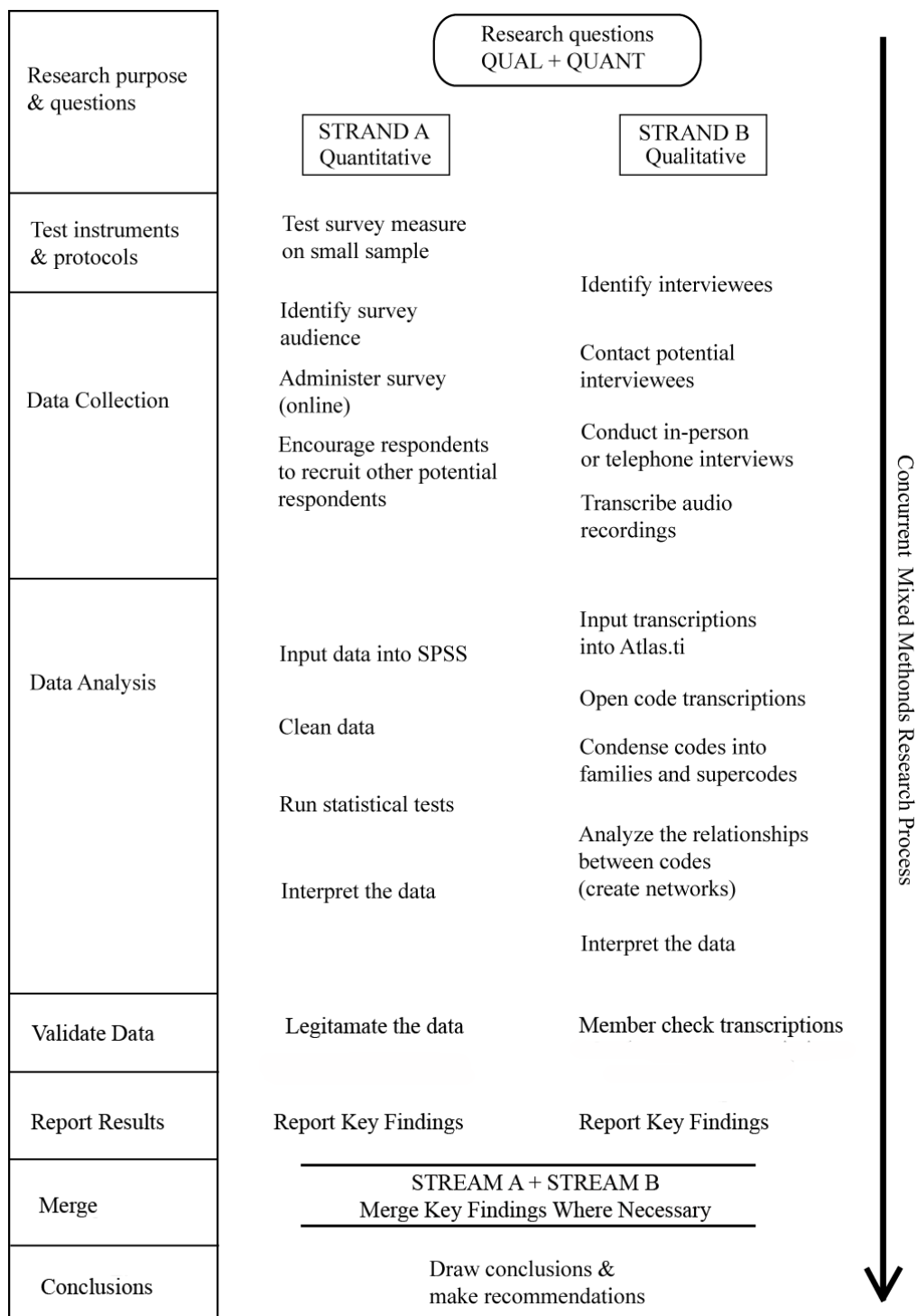


Figure 2.0. The concurrent mixed method approach utilized within this study. This figure details each stage within the approach. This figure has been created specifically for this study.

behaviours related to place experiences. More recently, place meanings have been looked at through a variety of lenses, again primarily through qualitative focused studies. There have been few studies of place that utilize a mixed methods approach to understand both the intensity and experience of person-place relationships. The absence of mixed methods research on place may be a representation of the positivist/post-positivist dominance of research, or may be a consequence of the resource management focus of place studies with recreation and leisure.

Place research has seen some divergence towards “alternative” methods. One group of researchers in particular has taken on the challenge to experiment with new methods to address the discussion of place (see Beckley, Stedman, Wallace, & Ambard, 2007). In particular, this study used resident-employed photography to elicit sense of place values between four communities in Canada. This study embraced a mixed methods approach by analyzing the photos into data points and applying them within a quantitative framework. In response to this study's methods, Williams and Patterson (2007) claim that mixing methods at the paradigm level goes against much of the progress that the foundations of research have worked hard to reinforce. Other authors see this exploration of methods within place research as an opportunity to reflect both on how place is conceived and how research is framed within the future (Lewicka, 2010). Further, Lewicka (2010) states that the next evolution of place research and psychologically oriented research may be realized through the blending of paradigms and methods.

Limitations of Mixed Methods Inquiry

A mixed methods approach may embrace the positive aspects of both quantitative and qualitative research methodologies; it does however have many cited weaknesses that need to be considered. According to R. B. Johnson and Onwuegbuzie (2004), these anticipated weaknesses include: (1) difficulty for a single researcher to conduct both streams of the study concurrently; (2) a researcher's requirement to learn multiple methods; (3) more time consuming; and (4) some of the procedures and philosophical considerations of mixed methods are not well understood or accepted within all research disciplines.

In addition to these stated weaknesses, this study in particular has a number of challenges in relation to using a concurrent mixed methods design. First, accurately making inferences between two sources of data that are paradigmatically different offered a theoretical challenge. Second, collecting data from two sources using two different sampling techniques and two analysis procedures offered logistical challenges. Third, merging qualitative and quantitative data into a meaningful representation of key results is a relatively new process for this researcher, who has not conducted a mixed methods study at this scale prior. The following sections attempt to mitigate some of the above-mentioned limitations and concerns by operationalizing the research questions and integrating the practices of both quantitative and qualitative research into the procedural methods of this study.

Stream A: Quantitative Procedures

This stream of the research study is guided by three research questions and three hypotheses. The research questions set out an agenda for the quantitative measurement of

place attachment and place allegiance amongst outdoor recreationists. This section outlines the sampling procedures, data collection model, instrumentation for both place attachment and place allegiance, data analysis, intended sample, and other procedures within this stream of the study. As was mentioned earlier in this chapter, this study utilizes pragmatism as its approach to research. The influence of this pragmatic approach can be seen throughout this section, influencing the research questions, sampling methods, and data analysis procedures and decisions.

Research Questions and Hypothesis

The guiding research question for Stream A is: how are recreationists' senses of place described through the exploratory measure of place allegiance? From this research question three sub-questions and their associated hypothesis operationalize this stream of the study.

Question #1

What factors comprise recreationists' place allegiance?

Hypothesis 1: Variables within the place allegiance measure describe profound relationships with place.

Question #2

Does the place allegiance measure expand upon the frequently used place attachment measure?

Hypothesis 2: Place allegiance can be identified independently from the concept of place attachment.

Question #3

Is the extension from place attachment to place allegiance warranted?

Hypothesis 3: Place allegiance expands on the construct of place attachment.

Question #4

Are place attachment and place allegiance significant constructs for recreationists who are members of place-based clubs, groups or organizations?

Hypothesis 4: Place attachment and place allegiance are more significant within respondents who are associated with place-based clubs, groups and organizations.

Sample

To address the research questions and hypotheses, this study has set specific criteria regarding the sample of individuals that is required. First, individuals who actively participate in outdoor recreation will be the sample population. Two populations of outdoor recreationists will be measured, including: (1) outdoor recreationists who are active members of place-based clubs/groups/organizations; and, (2) outdoor recreationists not associated with place-based clubs/groups/organizations. The concept of place allegiance was tested between each group and is hypothesized to be better represented within the sample of individuals who are members of place-based clubs/groups/organizations.

The second criterion for this study's sample is the required size necessary to address the hypotheses. This study's goal was to have 300 usable sets of survey data. This sample size is based on previous sample sizes found within place literature that have utilized place attachment measures. In addition to the practices and outcomes of previous research, Cohen's (1992) tables of effect size and statistical power offer guidelines for required sample sizes according to intended statistical tests. Cohen's tables take into

consideration the effect size, desired probability of the outcome, power relationships and type of statistics to be used when determining the size of a sample. From Cohen's tables, a sample size of 300 individuals is sufficient to satisfy an α of .05 and a medium effect size at the power = 0.80. By relying on both the sample sizes used in previous place literature and Cohen's tables, this study will be well suited at mitigating a Type II error within the data. Type II errors occur when the effect size is not statistically powerful enough to reject the null hypothesis (Field, 2013).

The third criterion is the type of sampling method. This study will be conducted through convenience and snowball sampling techniques to recruit participants. First, a list of place-based recreation clubs/groups/organizations will be compiled with the help of Internet listings and database searches. From this list, a number of clubs/groups/organizations will be contacted to send the survey out via email or newsletter to their membership. Based on a meta-analysis of response rates of email and internet surveys, Cook, Heath, and Thompson (2000) found that a response rate of 25-30% could be expected for electronic and internet surveys. Given this estimate, this study will seek to send electronic surveys to 1200 individuals (25% of 1200 = 300). Given the sampling technique it will be difficult to track the number of survey requests sent via the internet. The above number is a guideline for how many potential individuals need to be contacted to acquire the appropriate sample size.

Data collection/ Survey Distribution

Survey questionnaires were distributed via an online survey distribution website called as Fluid Surveys (<http://www.fluidsurveys.com>). Clubs, groups and organizations

that represent individuals who recreate in natural areas were contacted via email, phone, through Facebook and LinkedIn and asked to send to their membership an email and link to the questionnaire. Following this initial contact an email introducing the questionnaire (see Appendix A for Introductory Email) was sent to the membership contact who either forwarded it and the survey link to their membership or often simply included it in the group's monthly newsletter. In addition, the survey was to be distributed via email and other electronic sources (Facebook, LinkedIn) to outdoor recreationists in general via the snowball technique.

Three \$50 gift cards from Mountain Equipment Co-op were offered as incentives for participation. Survey respondents were given the opportunity to provide their email address at the end of the survey as a means of putting their name into the draw for one of the three gift cards. The participant's name was not connected to their survey responses in any way. Their name was be used solely for notifying the winners of the gift cards and to send an executive summary of the research to the participant if he/she indicated interest. In addition, at the end of each survey, individuals were asked if they could forward the survey onto anyone who they thought would be an ideal candidate to participate and a link to the survey was provided.

Instrumentation

Several survey-based instruments were used to test the four hypotheses of Stream A. These included the commonly used place attachment instrument (Williams et al., 1992; Williams & Roggenbuck, 1989; Williams & Vaske, 2003), the newly created place

allegiance instrument, and recreation participation and demographic questions. A copy of the full survey questionnaire can be found in Appendix B.

Individual's place attachment and place allegiance were assessed in regards to their most meaningful place for outdoor recreation. Their most meaningful place is described as the natural area in which you feel most connected and with which you have the strongest relationship. This area can be broad, such as wilderness, or specific, such as a campsite in Frontenac Provincial Park. Participants were asked to specify this area and use it as 'the place' that will be used within the place questionnaires.

Place Attachment Instrument

The concept of place attachment has been studied heavily within the recreation literature (Bricker & Kerstetter, 2000; Kyle, Graefe, et al., 2004; Moore & Graefe, 1994; Vaske & Kobrin, 2001; Williams et al., 1992). Williams and Vaske (2003) tested the psychometrics of commonly used place attachment instruments to ascertain the reliability for predicting two main factors: place identity and place dependence. Williams and Vaske (2003) found that place identity and place dependence were well represented by a twelve statement short version of the place attachment questionnaire. This study used the six questions pertaining to place identity and the six questions pertaining to place dependence as offered by Williams and Vaske (2003).

In addition to the commonly used place identity and place dependence constructs, a relational attachment (social bonding in place) measure has been added to explore the relevance that social relationships have in the place attachment process. Relational attachment has been incorporated into the place attachment measure to better illustrate

whether individuals' place attachment are solitary or social processes (Kyle et al., 2005; Low & Altman, 1992). Relational attachment is included into this study because it helps to describe the importance of the social construct of place attachment that is associated with being a member of a group, club or organization. In an attempt to acknowledge and mitigate the social considerations of being a member of a club/group/organization, this study also evaluated the social aspects of place attachment that have been identified and evaluated within the literature (Kyle et al., 2005).

Conforming to other study's measurements of place attachment, this questionnaire used a five-point Likert Scale with: (1) Strongly disagree; (2) Disagree; (3) Neutral; (4) Agree; and (5) Strongly Agree to assess individuals' intensity of place attachment. Table 1 lists the three variables (identity, dependence, relational) and the statements that were used to explore each domain.

Table 1

Place Attachment Items Used in the Study Questionnaire

Place Identity

1. I feel like [this place] is a part of me.
2. [This place] is very special to me.
3. I identify strongly with [this place].
4. I am very attached to [this place].
5. Visiting [this place] says a lot about who I am.
6. [This place] means a lot to me.

Place Dependence

7. [This place] is the best place for what I like to do.
8. No other place can compare to [this place].
9. I get more satisfaction out of visiting [this place] than from visiting any other place.
10. Doing what I do in [this place] is more important to me than doing it in any other place.
11. The things I do in [this place] I would enjoy just as much at another site.
12. I wouldn't substitute any other area/place for doing the types of things I do in [this place].

Relational Attachment

13. The time spent in [this place] allows me to bond with others.
 14. I associate special people in my life with [this place].
 15. Visiting [this place] allows me to spend time with others.
 16. I have a lot of fond memories of past experiences with others in [this place].
-

Place Allegiance Instrument

Place allegiance has not been used as a consolidated construct within the academic literature to describe person-place relationships. Therefore, there is not much previous data or research to validate or check the reliability of a measure for place allegiance. A variety of variables from other disciplines of study have been used to explain the psychological level of connection called allegiance (Funk & James, 2001). These variables and other variables constructed from the place literature (Relph, 1976; Shamai, 1991) have influenced the composition of the exploratory measure of place allegiance.

Preliminary Allegiance Measure. Based on the literature describing the psychological connection of allegiance and in an effort to validate a place allegiance measure, a preliminary survey (see Table 2) was created by the primary researcher. This survey was tested amongst a small group ($n = 20$) of fourth-year outdoor recreation students at Brock University to measure allegiance each day (9 days total) while on an outdoor expedition. Data from this preliminary survey can be found at the beginning of the results chapter (Chapter 4). This preliminary survey used the variables of *durability*, *behaviour*, *functional knowledge*, and *symbolic value* on a five-point Likert scale

(Strongly Disagree - Strongly Agree) to measure allegiance. This is consistent with the four initial domains suggested from the PCM and leisure discourse (see Chapter 1).

Table 2

Place Allegiance Items Used in Preliminary Survey

Durability

1. My views of the natural environment are linked to my experiences in [this place].
2. [This place] will always be an important place for me.
3. I consider [this place] as an essential component of who I am as a recreationist.

Behaviour

4. I would stand up and fight to protect [this place].
5. I feel compelled to tell people about [this place] because of the experiences I have had here.
6. [This place] is important to my participation in outdoor recreation.

Functional Knowledge

7. I understand what [this place] is.
8. I am able to describe details of [this place] to a stranger.
9. I feel like I know [this place].

Symbolic Value

10. [This place] represents who I am.
 11. Recreating in [this place] is important to how I describe myself.
 12. [This place] is important to outdoor recreation.
-

Place Allegiance Measure. Based on the findings of the preliminary place allegiance measure and additional literature (Relph, 1976; Shamai, 1991), the place allegiance measure was modified in several ways (see Table 3 for the revised items). First, variables were adjusted to better fit the construct of allegiance. The variable *loyalty & devotion* was added to give an overall sense of the profoundness of the place relationship. The variable *resistance* was added to describe the degree to which individuals are willing to fight and oppose external forces to maintain their relationships with place. The variable *durability* was adjusted to *durability and persistence* to better capture individuals'

willingness to maintain their place relationship and withstand changes to those places. The variable behaviours was modified to reflect *influence on actions/behaviours*. This variable represents how strong place relationships are able to influence the actions and behaviours of individuals throughout their lives. *Functional knowledge* has remained similar with its original use in the preliminary measure. This variable describes the level of knowledge that individuals have about their places of significance. *Symbolic value* also remained similar to its original use within the preliminary survey. Symbolic value represents the symbolic importance that the place relationship holds within peoples' lives.

Second, the wording of the statements within each variable was modified to better represent the variables. These modifications are a result of both the feedback from the students who originally tested the readability of the measure, and revisiting the literature that describes both profound place experiences and the psychological construct of allegiance. For example, from the durability variable, "[this] place will always be an important place for me", was modified within the *durability & persistence* variable to "[this place] will always be important in my life".

The third major modification to the preliminary measure is that each variable has been given six statements rather than the three used previously. Six statements will be better suited to capture the minute differences of each variable across a wider sample than the three used with the preliminary measure. Furthermore, having more statements to depict each variable allowed for additional statistical tests to ascertain which statements were essential factors for each variable. A five-point Likert scale (Strongly Disagree - Strongly Agree) was used to describe agreement with each of the statements.

Table 3

*Place Allegiance to be Used in Final Measure***Loyalty & Devotion**

1. I have a duty to maintain my relationship with [this place].
2. My relationship with this place is important to me.
3. Sharing the feelings I have about [this place] with others is important.
4. [This place] is important to me.
5. I continue to seek ways in which to reinforce my relationship with [this place].
6. I recreate in [this place] because it an important part of my life.

Durability & Persistence

7. Changes to [this place] will not affect my feelings towards it.
8. [This place] will always be important in my life.
9. Even if I don't visit [this place] again, it will always be important to me.
10. I will continue to visit [this place] whenever I can.
11. Not being able to visit this place would negatively affect my life.
12. I will always have fond memories associated with [this place].

Functional Knowledge

13. I understand what [this place] is.
14. I am able to describe details of [this place].
15. I feel that I know [this place].
16. I know the cultural and historical significance of [this place].
17. By recreating in [this place] I have gained knowledge about it.
18. I could write an informative letter about [this place].

Influence on Actions/Behaviours

19. My behaviours are positively influenced by [this place].
20. My relationship with [this place] influences my actions.
21. I would take action to help preserve [this place].
22. How I choose to lead my life is based on my relationship with [this place].
23. I make decisions on where to live based on my relationship with [this place].
24. How I spend my free time is based on my relationship with [this place].

Symbolic Value

25. [This place] defines my life.
26. [This place] symbolizes who I am.
27. I value [this place] more than any other place because it represents who I am.
28. The relationship I have with [this place] symbolizes my life.
29. What I value in outdoor recreation is symbolized by [this place].
30. People associate [this place] with me.

Resistance

31. I am willing to stand up and fight to protect [this place].
32. I believe in using my time to make [this place] better for everyone.

33. I believe [this place] is important to future generations.
 34. I would be willing to petition others to help protect [this place].
 35. My relationship to [this place] grows stronger the more I fight to protect it.
 36. I will stop at nothing to maintain access to [this place].
-

Other Measures

Additional data were collected to measure participation in outdoor recreation.

Frequency and type of participation were assessed both in terms of general outdoor recreation participation and in specific to recreation participation within the place identified as [this place] within the questionnaire. In addition, motivations for participation in outdoor recreation were measured using 17 statements found to be pertinent by the Outdoor Industry Association (Outdoor Industry Association, 2012). Again a five point Likert Scale was used to measure the statements. These statements include:

- get exercise,
- be with family/friends,
- get away from the usual demands of everyday,
- keep physically fit,
- be close to nature,
- observe the scenic beauty,
- experience excitement/adventure,
- enjoy the sounds/smells of nature,
- be with people who enjoy the same thing,
- develop my skills/abilities,
- gain a sense of accomplishment,
- develop a sense of self-confidence,
- experience solitude,
- be with people who share my values,
- because it is cool to do so, and
- talk with new/varied people.

A variety of socio-demographic data were collected. These included: gender, age, ethnicity, level of education, household income, marital status, number of children,

employment status, and nationality. These socio-demographic data were used to better understand the sample characteristics and demographics. The socio-demographic data were not used to test place attachment and place allegiance between different socio-demographic groupings within this study.

Data Analysis

Once a sufficient and valid sample size was achieved, the data was extracted from the Fluid Surveys website to a Microsoft Office Excel spreadsheet through Fluid Survey's online web interface. This data was cleaned to look for missing and/or incomplete entries. Following this step, labels were given to each variable to help with organization during the analysis process. Fluid Surveys collects IP address, timestamps and other web data with each survey – this information was deleted manually in Excel.

The data were imported into the SPSS 21 software package where all statistical analysis was conducted. Once the data was entered into SPSS 21, frequencies of demographics were calculated in order to understand the distribution of respondents. Following this, variables within the place attachment and place allegiance scales were analyzed for their measures of central tendencies. Following this, each instrument had reliability tests run to ascertain the response dynamics and the applicability of the measure and questions at describing the construct.

Further, the place attachment and place allegiance scales were factor analyzed using the Principal Components Analysis technique to determine the importance of each hypothesized statement and the underlying constructs that were statistically important to both place attachment and place allegiance. The factor analysis process allowed for

statements and variables with the best fit to be incorporated within the allegiance measure for further analysis and future research. Finally, independent samples t-tests were used to ascertain the variations of place attachment and place allegiance between individuals who were members of groups and those who were not.

Ethical Considerations

Questionnaires were designed and were distributed in accordance with the Tri-Council Policy Statement and the Brock University Research Ethics Board guidelines. At the beginning of each questionnaire, potential participants were asked to read and consent to the study by choosing "yes" or "no" before continuing onto the survey questions (see Appendix C for Stream A - Letter of Consent). Within this introductory section, the key points of the study were provided to potential participants (see Appendix C for Stream A Letter of Invitation). The data collected through the Fluid Surveys website was initially housed within Canada making it conform to Canadian privacy policies and federal law regarding online data. Recently, Fluid Survey's has been bought by the US based Survey Monkey corporation and the housing of the data is now questionable. At the end of each survey, participants were given a text field in which to provide any feedback regarding their participation in the study. Also, this section explained how participants could find the results, more information regarding the study, and details regarding the draw for gift cards.

Stream B: Qualitative Procedures

Stream B of this mixed methods study focused on gathering qualitative data in relation to the qualitative research questions. Within this stream, the qualitative research questions focus on exploring the components of place allegiance and describing the experiences that outdoor recreationists have with their places of recreation. Given the focus of the research questions (i.e., understanding experience), this stream of the study incorporated a descriptive phenomenological approach to data inquiry, collection and explication (see Giorgi, 2009). In general, descriptive phenomenological research describes and reports the experiences of (conscious) participants to understand their lived perspectives (Tashakkori & Teddlie, 2010; Willis, 2007) and the underlying structure of their experiences (Lopez & Willis, 2004). The implementation of phenomenological principles can be divided into two schools of practice: (1) descriptive phenomenology, and (2) interpretive phenomenology. It is important to distinguish that this study attends to many of Husserl's conceptualizations of descriptive phenomenology (Giorgi, 2009; Lopez & Willis, 2004). According to Lopez and Willis (2004, p. 727) Husserl believed that, "experience as perceived by human consciousness has value and should be an object of scientific study" and that this can be accomplished through uncovering the structure of experience. This phenomenological approach was accomplished by using in-person and telephone interviews with outdoor recreationists. This section explains the procedures and protocols employed in the collection, analysis (referred to as explication in the phenomenological tradition) and validation for the qualitative strand of this study.

The primary technique used to collect data within this stream of the study was in-depth, semi-structured in-person and telephone interviews. Interviews were chosen as the

method to explore the phenomenon because they offer insight into experience that cannot be gained through direct observation (Patton, 2002). Telephone interviews were chosen as the preferred method to collect interview data because they allowed the researcher to contact people outside of the researcher's geographic location, ultimately gathering data from a more diverse population.

These interviews lasted between thirty minutes and one hour and twenty minutes in length. This length of time allowed for in-depth conversation and probing with follow up questions to occur (Bogdan & Biklen, 1998). This study aimed to gather interview data from ten interviewees to explore the phenomenon. This number of interviews is derived from published works that recommend at least six (Morse, 1994) to ten interviews (Creswell, 1998) minimum for phenomenological investigations (Tashakkori & Teddlie, 2010). This study used an interview protocol to help guide the qualitative interviews.

Interview Protocol and Procedures

The interview protocol (see Appendix D) lists the progression of open-ended questions that seek to explore the experiences of Canadian outdoor recreationists in relation to their place(s) of significance. The interview protocol was constructed in relation to the research questions and the pertinent literature on the subject area. In addition, the interview protocol is reflective of the mixed methods design of this study. By being reflective of the mixed methods design, the protocol acknowledges that the qualitative stream is only one half of the data being collected. Because of this, the

qualitative stream is focused on understanding the phenomenon of outdoor recreationists' place experiences beyond that which is captured within the quantitative stream.

The interview protocol encompasses sequential open-ended questions that control both the progress of the interview and the focus of the interview questions. The interview protocol allowed for a core set of standardized set of questions to be administered to all interviewees, allowing for data collection to be partially controlled across interviews.

According to Yin (2003), the researcher has two main objectives to fulfill during the interview process: (a) to follow his or her own line of inquiry (based on the study's purpose); and (b) to ask the actual (conversational) questions in an unbiased manner that serves to illuminate the phenomenon under study. The first section of the interview protocol serves to uncover the general experiences of what recreation pursuits participants are involved in and what that recreation means to them. Following this, interviewees are asked about how their recreation is relevant to their relationships with place. The final section of the interview protocol directed the line of questioning into how interviewees characterize their relationship with place and how it is important within their lives. At this point, the researcher was actively probing for descriptions that captured or helped illuminate the hypothesized concept of place allegiance. Furthermore, questions were asked that depict the behaviours, attitudes and experiential relationships recreationists have with their places of importance.

Participant Recruitment

Participants were recruited in several ways. First, at the end the quantitative survey, participants were asked if they would like to be contacted to participate in a

phone or in-person interview. Of the pool of people who indicated, "yes" to being interviewed, 20 were randomly chosen to participate and inquiries were sent via email. To qualify as an interview subject, potential participants must be actively involved in a group/club/organization that is focused on a place for recreation or a dedicated outdoor recreationist actively participating in outdoor recreation activities. In addition to the potential 20 randomly chosen participants, a general convenience sample was initiated via email to recruit potential participants. Each interviewee was emailed a letter of introduction and consent form (see Appendix E) prior to his/her scheduled interview, and was asked to return an electronically verified (signed) version via email to the primary researcher.

Data Collection

To start the data collection phase of the interview, the primary researcher explained to each participant that the conversation was going to be audio recorded and transcribed and asked for the interviewee's consent to record the conversation over the phone or in person. Once the audio recorder was turned on the interviews lasted between 30 minutes to one hour and twenty minutes, approximately. During this time the primary researcher asked questions from the interview protocol and probed participant responses. Once each interview was complete, the primary researcher reminded the participants that they could withdraw from this study at any time and that if they would like more information or had future questions they could contact the primary researcher or the Research Ethics Board at Brock University.

Transcription Procedures

Each interview was audio recorded to ensure that the researcher did not miss any data conveyed from the respondents (Kvale, 1996). The interviewer (primary researcher) personally transcribed all audio-recorded interviews. Having the interviewer transcribe all of the interviews maintained transcription reliability between interviews and allowed for initial explication to be completed. Verbatim transcription of the audio taped interviews ensured that the details of the oral interviews were accurately represented in the written text. The transcriptions were typed on a computer into a standard word processing program. After transcription of all of the interviews occurred, a second edit of the documents to condense and format the transcripts allowed for a focused view of the dialogue (Kvale, 1996).

This research did not require the detail of a sociolinguistic analysis. Therefore, editing the transcripts to eliminate unnecessary pauses or *hm's*, *um's* and *ah's* helped with explication, making the transcripts more readable. Long pauses that delineate meaning or context were included if appropriate. This use of initial verbatim transcription with secondary editing ensured validity in the transcriptions. Confidentiality was maintained throughout the transcription process. The proper use of pseudonyms masked the true identities of the interviewees (Kvale, 1996).

The interview recordings were saved to a flash drive and were safely stored by the primary researcher in his office. The recordings on the digital recorder were deleted once they were saved to the flash drive. The interview transcripts did not indicate the true names of the individuals interviewed. The interviews were not considered to be anonymous as the voices of the interviewees could be easily distinguished in the audio

recordings. In addition, member checks were conducted on 50% of the transcriptions to verify accuracy of the transcribed data.

Data Treatment and Explication

Within phenomenological works, the term explication refers to a similar, yet distinctively different process to that of data analysis (Groenewald, 2004). Data analysis often involves the breaking apart of constructs – this process is contradictory to the phenomenologist's attempts to keep the phenomena or experience whole and explain/describe the relevant components. Qualitative data explication occurred post data collection. Explication procedures were directed according to a series of predetermined qualitative data explication stages.

The following stages were used to conduct the explication process. First, transcription documents were loaded into the Atlas.ti qualitative software package. The Atlas.ti software package is one tool in which qualitative researchers can organize data. While Atlas.ti does not directly analyze data, it gives the researcher an arena in which to conduct data interpretations. In addition, the primary researcher for this study is familiar with the Atlas.ti software package and has used it to analyze qualitative data in the past. The second stage of the explication process was to open code each of the transcripts independently. Open coding brings forward multiple initial themes from the data. Within this phase, initial codes were assigned to words, sentences and whole passages of text that directly related to the study's purpose and the qualitative research questions (i.e., place relationship relevant remarks). The third step of explication was to condense the initial codes into larger themes across all transcripts. Within this phase, codes were renamed and

reclassified (where needed) to create larger and more populated themes. The fourth stage of the research was to organize the relational significance of the themes to each other. This reorganization occurred by creating thematic networks within Atlas.ti. Thematic networks allow researchers to present themes visually and show the relational properties of those themes.

Data Validation

To validate and check the data several considerations were met. First, 50% of the transcribed interviews were emailed to respondents to verify the accuracy of the transcriptions. Participants were asked to contact the primary researcher in regards to any concerns within the transcription. Interviewees brought no issues within the transcriptions forward. Second, data validation occurred by the triangulation of results between interviews. By using multiple interviews and a condensing process of explication, this study ensured that results were reliable across many interviewees' experiences.

Ethical Considerations

Interviews were conducted in accordance with the Tri-Council Policy Statement and the Brock University Research Ethics Board guidelines. At the beginning of each interview the primary researcher explained the research study and highlighted the key points of the consent and confidentiality protocol (see Appendix F for Stream B Consent Form). The interviewee was asked if he/she had any questions regarding the policies for participation and was reminded that they could contact the Brock University Research Ethics Board at any time for more information regarding their rights as a research

participant. At the end of the phone or in-person interview, participants were sent a letter of feedback that described the overall purpose of the research study and gave them an opportunity to provide feedback (see Appendix G). Also, this letter explained how participants could find the results or more information regarding the study.

Timeline for Data Collection

Data for Stream A started in mid January 2014 and was open until a large enough sample had been collected. Starting in the beginning of February 2014, the interviews within Stream B were be scheduled and conducted. Data collection for both Stream A and Stream B was finished by November 2014.

Merging Streams

The concurrent mixed methods design approach to this study separates the quantitative and qualitative streams from the research questions to data analysis procedures and reporting of findings. Data from each of these streams was reported within their own chapters of the study: Chapter 4, quantitative results; and Chapter 5, qualitative results. Furthermore, Chapter 6 will be a discussion of this study's results as they pertain to the current literature on place. It is within Chapter 6 that results from both streams will be merged to focus on the central theme of this study, place allegiance. Within mixed methods studies, researchers have many options and decision regarding their choice of approach towards merging data streams (Creswell & Plano Clark, 2011). Bringing multiple streams of data together is at the core of the mixed methods methodology. When bringing multiple streams of data together a researcher needs to

consider the theoretical, epistemological, and practical concerns that occur when multiple paradigms are consolidated (see Williams & Patterson, 2007). This study acknowledges these concerns and sets out the following guidelines to address the issue.

From the outset of this study, the concurrent design organizes, tests, analyses, and reports quantitative and qualitative data separately bringing each stream (also known as a database) together to discuss the central topic (Chapter 6) (Feldon & Kafai, 2008). The goal of merging two paradigmatically different data sets is to draw inferences or meta-inferences from the data (Creswell & Plano Clark, 2011). Chapter 6 brings the data together in an effort to allow for complementarity between streams. Complementarity refers to the idea that qualitative data may help to explain some of the variables and interactions of the variables from the quantitative results. Similarly, the quantitative data may offer insight into the intensity and propensity of qualitative findings. Complementarity of data also looks to see where the data converge and diverge. Understanding where the data diverges and converges to further the theoretical underpinnings of place allegiance and is central to the purpose of this study. Furthermore, merging of the two streams of data was conditional on the quality of the data collected and the results of each stream. This study takes both of these conditions into account as the research moves forward to further plan for merging and subsequent representation of the inferences and findings.

Summary

This chapter addressed the epistemological orientation of the research (pragmatism), the chosen research design (concurrent parallel mixed method), streams of

the study (quantitative and qualitative), desired sample sizes (stream A, $n = 300$; stream B, $n = 10-15$), instrumentation (i.e., place attachment and place allegiance), data analysis and explication procedures (stream A, correlation, t-tests, factor analysis, etc., stream B, open-coding, thematic condensation and networking), merging procedures (convergence of inferences), and ethical considerations of conducting the study. In conclusion, this chapter has shown the utility of using a mixed methods approach to investigate the extension of place allegiance towards understanding the profound relationships recreationists have with outdoor places.

CHAPTER 4: STREAM A - QUANTITATIVE RESULTS

This chapter presents the results for Stream A (quantitative data) of this mixed methods research study. This chapter is comprised of descriptions of the data analysis procedures employed to address the four research questions (and associated hypotheses) from Stream A, and in addition offers summaries of the relevant results, presented through brief summations, descriptive tables and relevant figures. Please note that some larger tables can be found within the Appendix sections at the end of the document.

The main research question that guided data collection and data analysis as presented within this study is: How are recreationists' senses of place described through the exploratory measure of place allegiance? Specifically, four sub-questions were used to guide data analysis. These sub-questions include: (1) What factors comprise recreationists' place allegiance?; (2) Does the place allegiance measure expand upon the frequently used place attachment measure?; (3) Is the extension from place attachment to place allegiance warranted?; and (4) Are place attachment and place allegiance significant constructs for recreationists who are members of place-based clubs, groups or organizations?

These questions were addressed through a number of statistical tests. These tests included: socio-demographic means, measures of central tendency for both place attachment and place allegiance, internal consistency tests for both the place attachment and allegiance instruments, Principal Components Analysis, correlations of the summed place attachment and place allegiance scores, and independent samples t-tests for membership in a club, group or organization for summed place attachment and place allegiance scores. This study acknowledges that a number of additional tests could have

been used to investigate the relationship between many of the socio-demographic variables and the summed place attachment and place allegiance scores. It was decided that given the scope of the research questions and the necessity of balancing two separate streams (qualitative and quantitative) of data, analysis and discussion, that expanding this chapter further would detract from the main purpose and goals of this study. In addition to the specific tests employed, discussion on the collection and treatment of the data is presented.

Pilot Study Place Allegiance Instrument Development

This section briefly describes the results from the pilot study testing of the exploratory place allegiance instrument. In depth results are not presented as this section is only intended to highlight the key findings of the two pilot studies used to assess the creation and suitability of the place allegiance instrument. The place allegiance instrument was developed from the corresponding Psychological Continuum Model literature (Funk & James, 2001) and the pre-testing of the place allegiance constructs within two pilot study groups. Initial pilot testing of the place allegiance construct occurred through a four-construct model of place allegiance (sample instrument is provided in Table 2 [and described in Chapter 3]). This early place allegiance instrument was centered on the subscales of durability, behaviours, functional knowledge and symbolic value.

The applicability of this early place allegiance scale was tested amongst a group of $n = 20$ fourth year outdoor recreation students from a Canadian university. The place allegiance instrument was administered daily for nine days in an attempt to track the

development and maintenance of place allegiance and to compare it to place attachment (which was also tracked using the place attachment instrument). Preliminary results indicated that the exploratory construct of place allegiance can be measured and that it can occur in conjunction with place attachment. Qualitative feedback from students was gathered to help adjust the place allegiance measure for future use. The expansion of the place allegiance instrument to six subscales, each with six items, is a result of the early place allegiance work. Figure 3 visually represents the results of the place allegiance and place attachment data collected as part of the first pilot study. Figure 3 summarizes the increase of both place allegiance summed means between Day 1 and Day 9. Further analyses of these instruments beyond the summed mean scores are not included within this study.

The subsequent six construct place allegiance instrument used within this study was pilot tested with second-year undergraduate university students who willingly responded to the questions within the place allegiance instrument via the online Fluid Surveys website. A sample size of $n = 76$ resulted after screening for errors and outliers was completed.

It was determined through reliability analysis that the six subscales of place allegiance had good internal consistency ratings, ranging from $\alpha = .694$ to $\alpha = .919$. In addition, the overall place allegiance six construct instrument had an internal reliability of $\alpha = .964$. Even though some of the items within the place allegiance subscales have slightly low item-total correlations and detracted somewhat from the internal reliability, it was decided that the all items would remain within the place allegiance instrument because of the excellent overall internal reliability score of the entire instrument and

because the place allegiance instrument had not been previously tested on a large sample.

Table 4 summarizes the internal reliability of the place allegiance scale and subscales.

Figure 3.

Place attachment and place allegiance summed mean scores over nine-day wilderness field course.

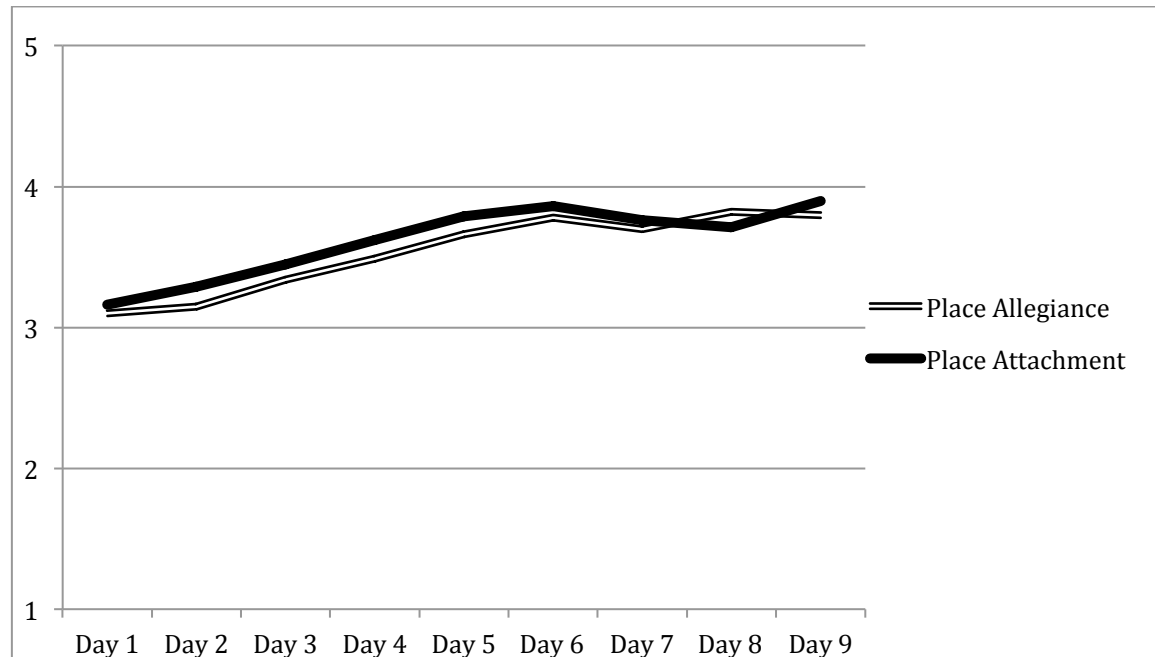


Table 4

Pilot Study to Assess the Internal Consistency of the Place Allegiance Scale ($n = 76$, $\alpha = .964$, $M = 133.30$, $SD = 22.81$)

Scale items	Subscales	Mean if item deleted	Item-total correlation	Alpha if item deleted (6 item subscale)
Loyalty and Devotion				
1. I have a duty to maintain my relationship with [this place].	Loyalty and Devotion ($\alpha = .877$, 6 items, $M = 22.22$,	18.92	.646	.863
2. My relationship with this place is important to me.		18.26	.737	.848
3. Sharing the feelings I have about [this place] with others is important.		18.67	.638	.867
4. [This place] is important to me.		18.03	.781	.841
5. I continue to seek ways in which to		18.83	.602	.870

6.	I reinforce my relationship with [this place]. I recreate in [this place] because it an important part of my life.	<i>SD = 4.384)</i>	18.41	.718	.851
Durability & Persistence					
7.	Changes to [this place] will not affect my feelings towards it. (r)		20.93	- .132	.854
8.	[This place] will always be important in my life.	Durability & Persistence ($\alpha = .694$, 6 items, $M = 23.97$, $SD = 3.347$)	19.95	.752	.527
9.	Even if I don't visit [this place] again, it will always be important to me.		19.70	.593	.603
10.	I will continue to visit [this place] whenever I can.		19.50	.328	.681
11.	Not being able to visit [this place] would negatively affect my life.		20.14	.686	.554
12.	I will always have fond memories associated with [this place].		19.64	.669	.584
Functional Knowledge					
13.	I understand what [this place] is.	Functional Knowledge ($\alpha = .818$, 6 items, $M = 23.88$, $SD = 3.693$)	19.76	.663	.777
14.	I am able to describe details of [this place].		19.45	.666	.779
15.	I feel that I know [this place].		19.66	.600	.785
16.	I know the cultural and historical significance of [this place].		20.59	.543	.811
17.	By recreating in [this place] I have gained knowledge about it.		19.82	.504	.804
18.	I could write an informative letter about [this place].		20.13	.633	.778
Influence on Actions and Behaviours					
19.	My behaviours are positively influenced by [this place].	Influence on Actions and Behaviours ($\alpha = .837$, 6 items, $M = 20.24$, $SD = 4.525$)	16.46	.609	.812
20.	My relationship with [this place] influences my actions.		16.86	.690	.796
21.	I would take action to help preserve [this place].		16.33	.474	.836
22.	How I choose to lead my life is based on my relationship with [this place].		17.20	.678	.797
23.	I make decisions on where to live based on my relationship with [this place].		17.28	.644	.809
24.	How I spend my free time is based on my relationship with [this place].		17.07	.616	.810
Symbolic Value					
25.	[This place] defines my life.	Symbolic Value ($\alpha = .919$, 6 items, $M = 20.46$, $SD = 5.558$)	17.46	.872	.890
26.	[This place] symbolizes who I am.		17.00	.891	.887
27.	I value [this place] more than any other place because it represents who I am.		16.97	.820	.897
28.	The relationship I have with [this place] symbolizes my life.		17.18	.839	.895
29.	What I value in outdoor recreation is symbolized by [this place].		16.63	.465	.939
30.	People associate [this place] with me.		17.05	.730	.910
Resistance					

31.	I am willing to stand up and fight to protect [this place].		18.59	.709	.796
32.	I believe in using my time to make [this place] better for everyone.		19.14	.625	.807
33.	I believe [this place] is important to future generations.	Resistance ($\alpha = .837$, 6 items,	18.28	.323	.858
34.	I would be willing to petition others to help protect [this place].	$M = 22.53$, $SD = 3.978$)	18.49	.667	.799
35.	My relationship to [this place] grows stronger the more I fight protect it.		19.08	.750	.779
36.	I will stop at nothing to maintain access to [this place].		19.05	.635	.808

Treatment of Data

Data were initially managed through the Fluid Surveys website where the study survey was designed, distributed and the data collected. The survey was active online for eight months in which data collection occurred. The majority of responses were received within the first two weeks of the survey's availability online. This study used a snowball survey distribution technique. The survey was distributed through online communities via social media and email campaigns to individuals, clubs, groups, communities and organizations that fit the study's respondent criteria. The survey was closed after a suitable and diverse sample size was collected.

The collected surveys comprised of 733 total responses. Of the surveys collected, 438 were deemed to be complete and acceptable for initial inclusion within the study's sample. Complete surveys were considered to be those in which all questions were answered, and in which data were accurately recorded. This initial sorting was completed through the Fluid Surveys website "reports tool" function. Given the available sample size of 438 complete surveys, it was deemed that surveys that were partially completed were to be excluded. One explanation for the number of incomplete collected surveys is due to the technical issues that were encountered with administering an online survey. A

large number of respondents reported that they were unable to complete the survey, as it would “crash” while attempting to complete it on a smartphone or tablet. Working with the hosting website, this issue was later resolved. Responding to this issue, incomplete surveys were excluded from the study to resolve the possibility of repeated responses by the same individual that were collected more than once.

Given the exclusion of incomplete responses and the consistency with how data is recorded via an online survey instrument, data screening for anomalies and data input errors was largely unnecessary. Descriptive statistics such as means, standard deviations, ranges and frequencies were used to look for inconsistencies within the data. No inconsistencies within the data were found and the 438 completed surveys were included within the study sample.

The 438 completed surveys were downloaded from the website database in an SPSS 22 compatible format. The statistical software package SPSS 22 was used for the subsequent data analysis. Due to the sample size used within the study, skewedness and kurtosis are not anticipated concerns (Tabachnick & Fidell, 2012). Details of these descriptors are reported later in the chapter as they relate to specific statistical tests. Finally, the existence of outliers was tested for within both the place attachment and place allegiance data sets. One extreme outlier was identified using box and whisker plots within SPSS. One extreme outlier was found (case #60) for the place allegiance data set and was eliminated from the sample. This further reduced the sample size to 437. The following sections report the data demographics and describe the statistical tests applied to the sample to address the research questions and hypotheses.

Descriptive Characteristics

Socio-demographic Characteristics

The following socio-demographic characteristics were collected as part of this study: gender, age, education level, ethnicity, country of birth, province or territory of residence, current employment status, household income, field of employment, marital status, number of children, and primary place of residence. Each of these variables helps illuminate the qualities, diversity and suitability of the sample.

The socio-demographic characteristics of gender, age and education are presented in Table 5. More females (63.7%, $n = 279$) than males (35.6%, $n = 156$) returned completed responses. Of the 434 respondents who reported their age, 41% ($n = 180$) were in the 25-34 years of age group, with strong representations in each of the other five categories. The sample population was relatively highly educated with 42.7% ($n = 187$) holding a university Bachelor degree and 29% ($n = 127$) holding a Master's degree as their highest level of education.

Table 5

Gender, Age and Education

Gender ($n = 436$)					
	Female	Male	I describe myself differently		
	279 (63.7)	156 (35.6)	1 (.2)		
Age ($n = 434$)					
18-24	25-34	35-44	45-54	55-64	65 or Above
75 (17.1)	180 (41.1)	92 (21)	43 (9.8)	32 (7.3)	12 (2.7)
Education ($n = 435$)					

High School	Trade/ Technical/ Vocational Training	College Diploma	University Bachelor Degree	Master's Degree	Doctorate Degree	Professional Degree
20 (4.6)	9 (2.1)	45 (10.3)	187 (42.7)	127 (29)	21 (4.8)	26 (5.9)

Note: Percentages in parentheses.

The socio-demographic characteristics of ethnicity and residence are represented within Table 6. The sample population is almost entirely represented by respondents that identified their ethnicity as White/Caucasian (92.9%, $n = 407$). The remaining 7.1% of the survey respondents were distributed between six additional categories representing ethnicity. In regards to country of birth, the sample is primarily comprised of respondents born in Canada (86.5%, $n = 379$). The remaining respondents were born in the United States (5.5%, $n = 24$) and Other [countries] (7.3%, $n = 32$) categories. In regards to the Province or Territory of current residence, the five most cited categories included: Ontario (49.8%, $n = 218$), British Columbia (19.4%, $n = 85$), Alberta (8.4%, $n = 37$), Quebec (7.1%, $n = 31$), and Outside Canada (6.2%, $n = 27$).

Table 6

Ethnicity and Residence

Ethnicity ($n = 432$)						
White/ Caucasian	Spanish/ Hispanic/ Latin	Black/ African American	Asian	Pacific Islander	Native/ Indigenous Group	Other
407 (92.9)	3 (.7)	2 (.5)	9 (2.1)	1 (.2)	3 (.7)	7 (1.6)
Country of Birth ($n = 435$)						
Canada		United States			Other	
379 (86.5)		24 (5.5)			32 (7.3)	

Province or Territory of Residence (<i>n</i> = 432)										
AB	BC	MB	NL	NT	NS	ON	QC	SK	YT	Outside Canada
37	85	2	1	1	14	218	31	3	13	27
(8.4)	(19.4)	(.5)	(.2)	(.2)	(3.2)	(49.8)	(7.1)	(.7)	(3)	(6.2)

Note: Percentages in parentheses.

Employment characteristics are represented within Table 7 and Figure 4. Of the 436 respondents who reported their current employment status, 54.8% (*n* = 240) were employed full-time. Interestingly only 14.2% (*n* = 62) reported to be currently students and 4.8% were retired (*n* = 21). Only 396 respondents reported their annual combined household income. The dispersion of household income is well distributed between the eight categories, with the largest percentage (45%, *n* = 197) resting between \$50,000 – \$150,000 CDN (three categories combined). Notable are the 14.2% (*n* = 62) of respondents who reported that their household income was below \$20,000 CDN. Respondent's field of employment was distributed between 24 employment categories as depicted within Figure 4. Of these 24 categories, the two largest categories of field of employment were: (a) education, training and library occupations; and (b) recreation, outdoor recreation, leisure and tourism occupations.

Table 7

Employment Characteristics

Current Employment Status (<i>n</i> = 436)							
Employed Full-time	Employed Part-time	Self Employed	Not Employed, looking for work	Not Employed, not looking for work	Homemaker	Retired	Student
240	54	30	14	5	10	21	62
(54.8)	(12.3)	(6.8)	(3.2)	(1.1)	(2.3)	(4.8)	(14.2)

Household Income (<i>n</i> = 396)							
Below 20,000	20,000 - 30,000	30,000 - 40,000	40,000 - 50,000	50,000 - 75,000	75,000 - 100,000	100,000 - 150,000	Above 150,000
62	41	36	33	74	66	57	27
(14.2)	(9.4)	(8.2)	(7.5)	(16.9)	(15.1)	(13)	(6.2)

Note 1: Percentages in parentheses.

Note 2: Income is reported in Canadian dollars.

Figure 4. Fields of Employment by Percentage

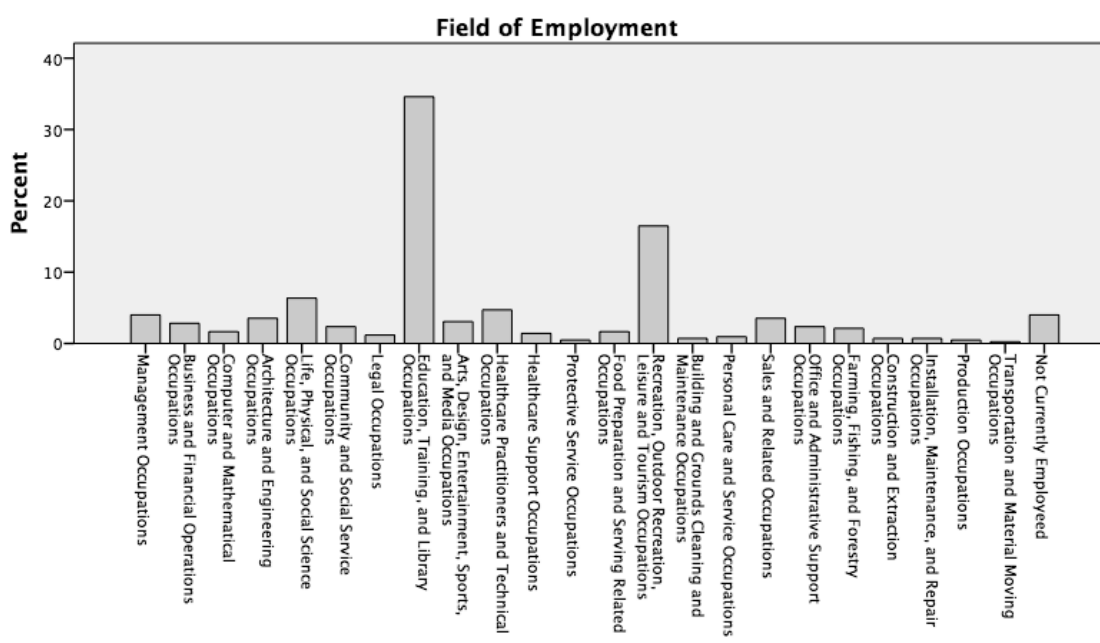


Table 8 summarizes the marital status, children and primary residence variables that constitute the final socio-demographic attributes of the study's sample. Of the 432 respondents who reported their marital status, 40.4% ($n = 177$) reported being single/never married, 34% ($n = 149$) married and 20.8% ($n = 91$) living with partner. The remaining 3.4% of respondents were separated, divorced or widowed. Of the 433 responses to number of children, 67.6% ($n = 296$) of the respondents reported having no

children, whereas 32.4% ($n = 137$) reported having between one to five or more children.

Finally, place of primary residence was reported as urban (54.6%, $n = 239$), a mix of urban and rural (21.2%, $n = 93$), rural (20.1%, $n = 88$), and other (3.7%, $n = 16$).

Table 8

Marital Status, Children and Primary Residence

Marital Status ($n = 432$)					
Single, Never Married	Married	Living with Partner	Separated	Divorced	Widowed
177 (40.4)	149 (34)	91 (20.8)	7 (1.6)	7 (1.6)	1 (.2)

Number of Children ($n = 433$)					
None	One	Two	Three	Four	Five or More
296 (67.6)	46 (10.5)	63 (14.4)	25 (5.7)	3 (.7)	1 (.2)

Primary Place of Residence ($n = 436$)			
Urban	Rural	A mix of Urban and Rural	Other
239 (54.6)	88 (20.1)	93 (21.2)	16 (3.7)

Note: Percentages in parentheses.

Recreation Participation Characteristics

The following recreation participation characteristics collected as a part of this study include: years of participation in outdoor recreation (OR) activities, days per year of participation in OR activities, membership to an OR or place-based club, group or organization, OR activities participated in within the last 12 months, OR activities most

often participated in, and motivations for participation in OR activities. Each of these variables highlights the applicability of the sample towards addressing individuals with a background in outdoor recreation.

Table 9 represents the number of years and number of days per year participating in OR. In addition, Table 9 summarizes whether respondents associated with OR clubs, groups or organizations. In terms of number of years participating in outdoor recreation activities, the category 21 – 30 years was chosen by 35.8% ($n = 157$) of respondents, and was followed by 31 – 40 years (21.5%, $n = 94$) and 11 – 20 years (20.5%, $n = 90$). Therefore, 77.8% of respondents reported between 11 and 40 years of participation in outdoor recreation activities. Only 8.2% of respondents had less than 11 years of participation and 13.9% of respondents reported more than 40 years of participation in outdoor recreation activities. Within the sample, 51% ($n = 225$) of respondents reported 70 or more days of participation in outdoor recreation activities in the 2013-2014 calendar year. A further 35% of respondents reported between 31 – 70 days of participation in outdoor recreation within the same time frame.

The survey inquired as to whether respondents associated with an outdoor recreation or place-based club, group or organization. Of the 428 responses collected, 62.3% ($n = 267$) were recorded as “yes” and 37.6% ($n = 161$) were recorded as “no.”

Table 9

Participation in Outdoor Recreation

Number of Years Participating in Outdoor Recreation Activities (<i>n</i> = 437)							
2 - 3	4 - 5	6 - 10	11 - 20	21 - 30	31 - 40	41 - 50	51 +
7	10	19	90	157	94	36	24
(1.6)	(2.3)	(4.3)	(20.5)	(35.8)	(21.5)	(8.2)	(5.7)

Number of Days Per Year Participating In Outdoor Recreation Activities (<i>n</i> = 434)					
1 - 5	6 - 10	11 - 30	31 - 50	51 - 70	70 +
5	6	42	73	83	225
(1.1)	(1.4)	(9.6)	(16.7)	(18.9)	(51.4)

Member of an O.R. or Place-based Club, Group or Organization (<i>n</i> = 428)	
Yes	No
161	267
(37.6)	(62.3)

Note: Percentages in parentheses.

This sample is comprised of three additional outdoor recreation participation variables: (a) OR activities participated in within the last 12 months; (b) OR activities most often participated in; and (c) motivations for participation in OR. Table 10 reports the frequency of responses for 40 OR activities. From Table 10, the top five most frequently cited OR activities participated in by respondents were: day hiking (*n* = 409); swimming (*n* = 333); camping (developed/ campground) (*n* = 308); canoeing (flatwater) (*n* = 300); and camping (wilderness/ primitive) (*n* = 296). The frequency of responses range across the 40 activities and are well distributed between general OR activities such as swimming, picnicking, and running/ jogging, and more specialized outdoor activities such as backpacking, mountain biking, rock climbing and a variety of skiing type activities.

Table 11 depicts the ranked preferences for participation in outdoor recreation

activities. This table lists three categories for the 40 activities types. The first category represents the OR activities most often participated in. Within this category the activities day hiking (29.5%, $n = 129$), running/ jogging (13.5%, $n = 59$) and road cycling (7.5%, $n = 33$) were participated in most often. The second category listed the activities respondent's preferred to participate in secondary to their first most preferred activity. These activities include, day hiking (15.5%, $n = 68$), running/ jogging (9.1%, $n = 40$), and camping (wilderness/ primitive) (8.2%, $n = 36$). The final category represents the activities that respondents reported participating in as their third most preferred activity. These activities include day hiking (11.4%, $n = 50$), camping (wilderness/ primitive) (7.5%, $n = 33$), and camping (developed/ campground) (7.1, $n = 31$). A detailed list of percentages and frequencies is reported for each of the 40 activities within Table 11.

Table 10

Outdoor Recreation Activities Participated in within the last 12 Months ($n = 437$).

	Activity	<i>Frequency</i>
1.	Picnicking	223
2.	Day Hiking	409
3.	Running/ Jogging	243
4.	Backpacking	248
5.	Wildlife and Bird Watching	216
6.	Hunting	36
7.	Fishing	166
8.	Snowmobiling	46
9.	Mountain Biking	153
10.	Road Cycling	221
11.	Kite skiing/ kite boarding	15
12.	Camping (Developed/ Campground)	308
13.	Camping (Wilderness/ Primitive)	296
14.	Camping (RV or Motor Home)	41
15.	Driving Off-road Vehicles	56
16.	Motorized Boating	118
17.	Harvesting and Collecting Wild Plants	130
18.	Nature Photography	219

19.	Geocaching	69
20.	Canoeing (flatwater)	300
21.	Canoeing (whitewater)	82
22.	Rock Climbing or Ice Climbing	145
23.	Mountaineering	61
24.	X-country Skiing	215
25.	Downhill Skiing	174
26.	Downhill Snowboarding	81
27.	Snowshoeing	222
28.	Orienteering	63
29.	River Rafting/ River Floating	53
30.	Sea Kayaking	99
31.	River Kayaking	81
32.	Sailing	59
33.	Scuba Diving	32
34.	Surfing	43
35.	Swimming	333
36.	Caving	50
37.	Dog Sledding	32
38.	Horseback Riding	39
39.	Organized Sport	152
40.	Other	80

Table 11

Outdoor Activities Most Often Participated In (n = 437)

Activity		<i>Most Often</i>	<i>2nd Most Often</i>	<i>Third Most Often</i>
1.	Picnicking	0	4 (0.9)	14 (3.2)
2.	Day Hiking	129 (29.5)	68 (15.5)	50 (11.4)
3.	Running/ Jogging	59 (13.5)	40 (9.1)	20 (4.6)
4.	Backpacking	9 (2.1)	12 (2.7)	23 (5.3)
5.	Wildlife and Bird Watching	6 (1.4)	13 (3)	12 (2.7)
6.	Hunting	0	2 (0.5)	2 (0.5)
7.	Fishing	9 (2.1)	9 (2.1)	8 (1.8)
8.	Snowmobiling	0	0	0
9.	Mountain Biking	15 (3.4)	14 (3.2)	9 (2.1)
10.	Road Cycling	33 (7.5)	31 (7.1)	23 (5.3)
11.	Kite skiing/ kite boarding	0	0	0
12.	Camping (Developed/ Campground)	9 (2.1)	15 (3.4)	31 (7.1)
13.	Camping (Wilderness/ Primitive)	15 (3.4)	36 (8.2)	33 (7.5)
14.	Camping (RV or Motor Home)	4 (0.9)	1 (0.2)	3 (0.7)

15. Driving Off-road Vehicles	1 (0.2)	0	4 (0.9)
16. Motorized Boating	1 (0.2)	3 (0.7)	0
17. Harvesting and Collecting Wild Plants	1 (0.2)	2 (0.5)	8 (1.8)
18. Nature Photography	5 (1.1)	10 (2.3)	16 (3.7)
19. Geocaching	0	1 (0.2)	4 (0.9)
20. Canoeing (flatwater)	14 (3.2)	28 (6.4)	30 (6.8)
21. Canoeing (whitewater)	5 (1.1)	3 (0.7)	6 (1.4)
22. Rock Climbing or Ice Climbing	11 (2.5)	10 (2.3)	12 (2.7)
23. Mountaineering	4 (0.9)	2 (0.5)	2 (0.5)
24. X-country Skiing	16 (3.7)	28 (6.4)	28 (6.4)
25. Downhill Skiing	19 (4.3)	28 (6.4)	16 (3.7)
26. Downhill Snowboarding	9 (2.1)	8 (1.8)	6 (1.4)
27. Snowshoeing	2 (0.5)	6 (1.4)	15 (3.4)
28. Orienteering	0	0	0
29. River Rafting/ River Floating	0	0	1 (0.2)
30. Sea Kayaking	3 (0.7)	11 (2.5)	5 (1.1)
31. River Kayaking	5 (1.1)	6 (1.4)	9 (2.1)
32. Sailing	4 (0.9)	4 (0.9)	3 (0.7)
33. Scuba Diving	0	1 (0.2)	1 (0.2)
34. Surfing	1 (0.2)	0	1 (0.2)
35. Swimming	7 (1.6)	22 (5)	30 (6.8)
36. Caving	3 (0.7)	1 (0.2)	0
37. Dog Sledding	0	1 (0.2)	0
38. Horseback Riding	3 (0.7)	2 (0.5)	3 (0.7)
39. Organized Sport	20 (4.6)	7 (1.6)	4 (0.9)
40. Other	19 (4.3)	9 (2.1)	6 (1.4)

The final variable applicable to participation in outdoor recreation characteristics is motivations for participation in OR. Motivations for participation in outdoor recreation items were assessed using a five-point Likert scale that indicated level of agreement with each item. The five-item scale ranged from “strongly disagree,” coded as 1, to “strongly agree,” coded as 5, with the middle point, “neutral” coded as 3. Measures of central tendency (means and standard deviations) are reported for the motivations for participation in outdoor recreation in Table 12. Eleven of the motivation items had mean scores above 4 indicating that respondents generally agreed with eleven motivations for participation in OR. The lowest scoring item was item #16, “because it is cool to do so”

($M = 2.71$, $SD = 1.244$). Motivations for participation in outdoor recreation scores provide insight into the motivational tendencies of respondents within the study sample.

Table 12

Measures of Central Tendency for Motivations to Participate in Outdoor Recreation (n = 437)

Scale Items		<i>M</i>	<i>SD</i>
Motivations for Participation in Outdoor Recreation			
1.	Get exercise	4.42	.751
2.	Be with family/ friends	4.24	.841
3.	Get away from the usual demands of everyday	4.44	.791
4.	Keep physically fit	4.32	.780
5.	Be close to nature	4.63	.677
6.	Observe the scenic beauty	4.55	.691
7.	Experience excitement/ adventure	4.23	.872
8.	Enjoy the sounds/ smells of nature	4.50	.702
9.	Be with people who enjoy the same things	4.08	.918
10.	Develop my skills/ abilities	4.01	.839
11.	Gain a sense of accomplishment	3.99	.914
12.	Develop a sense of self-confidence	3.72	.968
13.	Experience solitude	4.03	.965
14.	Be with people who share my values	3.87	.899
15.	Because it is cool to do so	2.72	1.244
16.	Talk to new varied people	3.04	1.061

Place Characteristics

Place characteristics were collected through three scale-based instruments: (1) the comparative place sentiments instrument; (2) place attachment instrument; and (3) the newly created place allegiance instrument. The comparative place sentiments instrument as adapted from Shamai (1991) and lists five items that are evaluated through six values as summarized in Table 13. These six scale values range from 0 to 5. The scale item “no feelings” was coded as “0” and was described in the survey as “you have no feelings for

this place, it means nothing to you.” The scale item “knowledge” was coded as “1” and was described in the survey as “you know about this place but have no feelings of association with it.” The scale item “belonging” was coded as “2” and was described in the survey as “you are affiliated with the place without having any special affinity for it.” The scale item “attachment or affection” was coded as “3” and was described in the survey as “in addition to being affiliated with the place you have affinity for it and you identify with it.” The scale item “commitment” was coded as “4” and was described in the survey as “in addition to attachment you are ready to do something for this place.” The scale item “sacrifice” was coded as “5” and was described in the survey as “In addition to commitment you are willing to give up personal and/or collective interests for the sake of the larger interest of the place.” The final category was “does not apply to me” and was not calculated within the measures of central tendency for the items within the instrument.

Respondents indicated relatively strong support for five of the six items. “Your most meaningful place for outdoor recreation” was the most strongly supported item with strong responses for attachment or affection, commitment and sacrifice. Respondents also reported strong connections with “Canadian wilderness in general” and “the place they most frequently participated in outdoor recreation.” In contrast to outdoor places that respondents had experience with, there was a much lower place sentiment associated with “a Provincial Park they had never visited.” Finally for the 267 respondents who held membership with an outdoor or place-based club, group or organization reported relatively dispersed place sentiments for the place with which their club, group or organization was associated.

Table 13

Comparative Place Sentiments

Scale Items	Values, <i>M</i> & <i>n</i>						<i>M</i>	<i>n</i>
	No Feelings	Knowledge	Belonging	Attachment or Affection	Commitment	Sacrifice		
Your most meaningful place for outdoor recreation.	3 (.7)	8 (1.8)	27 (6.2)	131 (29.9)	133 (30.4)	134 (30.6)	3.83	436
The place you most frequently participate in outdoor recreation.	5 (1.1)	17 (3.9)	51 (11.6)	108 (24.7)	160 (36.5)	96 (21.9)	3.62	437
Canadian wilderness (in general).	3 (.7)	15 (3.4)	38 (8.7)	108 (24.7)	153 (34.9)	113 (25.8)	3.73	430
Your home (the place you live).	17 (3.9)	12 (2.7)	72 (16.4)	96 (21.9)	138 (31.5)	102 (23.5)	3.59	437
A Provincial Park you have never visited.	34 (7.8)	95 (21.7)	62 (14.2)	113 (25.8)	104 (23.7)	22 (5)	2.74	430
The natural place that your recreation or place-based club/group/organization is associated with.	17 (3.9)	8 (1.8)	45 (10.3)	59 (13.5)	94 (21.5)	44 (10)	3.48	267

Note 1: Percentages in parentheses.

Note 2: "no feelings" is coded as 0 and not calculated within the mean.

Place attachment was assessed through three subscales that included place identity, place dependence and relational attachment (Williams et al., 1992; Williams & Roggenbuck, 1989; Williams & Vaske, 2003). The place attachment instrument utilized a five-point Likert scale that ranged from "strongly disagree" with an associated value of 1 to "strongly agree" with an associated value of 5. The central point of the scale was "neutral" and had an associated value of 3. As described in Table 14, measures of central tendency for each of the six place identity items are reported. Generally, respondents "agreed" to "strongly agreed" with the place items. The item with the lowest level of agreement was "visiting [this place] says a lot about who I am" ($M = 3.99$, $SD = .854$).

Place dependence was the second subscale assessed within the instrument. This subscale was comprised of six place dependence items. Place dependence items were generally less significant for respondents. Item #7 "[this place] is the best place for what I like to do" had the highest level of agreement ($M = 3.81$, $SD = .899$) and item #11 "the things I do in [this place] I would enjoy just as much at another site" had the lowest level of agreement ($M = 2.86$, $SD = 9.71$). Important to note, item #11 was reverse coded. Even with the appropriate reverse coding, item #11 had a low agreeability score as computed. This drastically lower score is consistent with literature on the troubled nature of utilizing reverse coded items within perception-based scale instruments (Netemeyer, Bearden, & Subhash, 2003). In addition, within the place attachment scale literature, place dependence scales regularly yield lower scores when compared against associated place identity scores (Williams & Vaske, 2003).

The final subscale used to assess place attachment was relational attachment, also considered social attachment within some literature. This scale consisted of four items. Item #16, "I have a lot of fond memories of past experiences with others in [this place]" was the most highly agreeable ($M = 4.42$, $SD = .793$) and the remaining three items were within the neutral to agreeable range.

Table 14

Measures of Central Tendency for Place Attachment Items (n = 437)

Scale Items		<i>M</i>	<i>SD</i>
Place Identity			
1.	I feel like [this place] is a part of me.	4.21	.779
2.	[This place] is very special to me.	4.44	.703
3.	I identify strongly with [this place].	4.21	.792
4.	I am very attached to [this place].	4.21	.811
5.	Visiting [this place] says a lot about who I am.	3.99	.852
6.	[This place] means a lot to me.	4.35	.673
Place Dependence			
7.	[This place] is the best place for what I like to do.	3.81	.899
8.	No other place can compare to [this place].	3.19	1.049
9.	I get more satisfaction out of visiting [this place] than from visiting any other place.	3.77	.865
10.	Doing what I do in [this place] is more important to me than doing it in any other place.	3.19	1.028
11.	The things I do in [this place] I would enjoy just as much at another site. (r)	2.86	.971
12.	I wouldn't substitute any other area/place for doing the types of things I do in [this place].	3.08	1.028
Relational Attachment			
13.	The time spent in [this place] allows me to bond with others.	3.83	1.002
14.	I associate special people in my life with [this place].	3.89	.992
15.	Visiting [this place] allows me to spend time with others.	3.72	.988
16.	I have a lot of fond memories of past experiences with others in [this place].	4.42	.793

Measures of central tendency are summarized for the exploratory place allegiance instrument in Table 15. The place allegiance instrument is comprised of six experimental subscales. These subscales include: loyalty and devotion; durability and persistence; functional knowledge; influence on actions and behaviours; symbolic values; and resistance. General observations for each of the six subscales are discussed in the following paragraphs.

Respondents demonstrated general agreeability with each of the six items within the loyalty and devotion subscale. Item #4 "[this place] is important to me" exhibited the highest level of agreement ($M = 4.41$, $SD = .722$), while a more personal and emotion oriented item such as item #3 "sharing the feelings I have about [this place] with others is important" had a much lower level of agreement ($M = 3.63$, $SD = .947$).

The durability and persistence subscale displayed some divergence amongst scale items. Item numbers 8, 9, 10 and 12 had very strong levels of agreeability. Item #7 "changes to [this place] will not affect my feelings towards it" was reverse coded and displayed similar tendencies to the reverse coded item in the place attachment instrument ($M = 2.48$, $SD = 1.003$).

The functional knowledge subscale had strong levels of agreement across all six items. Item #14, "I am able to describe details of [this place]" had the highest level of agreement ($M = 4.43$, $SD = .668$). Item # 13, "I understand what [this place] is" had the lowest level of agreement ($M = 3.91$, $SD = .751$).

Respondents demonstrated moderate levels of agreement with the influence on actions/behaviours subscale items. Item #21 "I would take action to help preserve [this place]" ($M = 4.23$, $SD = .717$) and item #19 "my behaviours are positively influenced by [this place]" ($M = 4.03$, $SD = .747$) are worded to broadly assess the applicability of the influence place can have on fostering actions and behaviours. Items numbered 22 ($M = 3.31$, $SD = 1.111$), 23 ($M = 3.25$, $SD = 1.292$) and 24 ($M = 3.28$, $SD = 1.085$) were worded more specifically to assess specific actions and behaviours of the place allegiance construct and demonstrated much lower levels of agreement.

Items comprising the symbolic value subscale ranged in level of agreement.

Specifically, item #25 "[this place] defines my life" was intentionally worded to be personal. Scores from this item resulted in the lowest level of agreement within the subscale ($M = 2.98$, $SD = 1.090$). Item #29 "what I value in outdoor recreation is symbolized by [this place]" had the highest level of agreement ($M = 4.03$, $SD = .883$) and was specifically related to outdoor recreation.

Resistance was the final subscale assessed within the place allegiance instrument. The wording of items within this subscale assessed a range of topics. For example, item #33 assessed general attitudes about protecting places while others items (numbers 31, 32, 34) were more specific statements and beliefs of resistance. Item # 33 "I believe [this place] is important to future generations" had the highest level of agreement for all 36 items of the place allegiance scale ($M = 4.66$, $SD = .579$). Vaguely worded items such as item #36 "I will stop at nothing to maintain access to [this place]" yielded neutral agreement amongst respondents ($M = 3.17$, $SD = 1.066$).

Table 15

Measures of Central Tendency for Place Allegiance Items (n = 437)

Scale Items		<i>M</i>	<i>SD</i>
Loyalty & Devotion			
1.	I have a duty to maintain my relationship with [this place].	3.40	.970
2.	My relationship with this place is important to me.	4.18	.705
3.	Sharing the feelings I have about [this place] with others is important.	3.63	.947
4.	[This place] is important to me.	4.41	.722
5.	I continue to seek ways in which to reinforce my relationship with [this place].	3.75	.903
6.	I recreate in [this place] because it an important part of my life.	4.05	.825
Durability & Persistence			
7.	Changes to [this place] will not affect my feelings towards it.	2.48	1.003

(r)		
8.	[This place] will always be important in my life.	4.24 .725
9.	Even if I don't visit [this place] again, it will always be important to me.	4.48 .644
10.	I will continue to visit [this place] whenever I can.	4.49 .604
11.	Not being able to visit [this place] would negatively affect my life.	3.89 1.028
12.	I will always have fond memories associated with [this place].	4.53 .618
Functional Knowledge		
13.	I understand what [this place] is.	3.91 .751
14.	I am able to describe details of [this place].	4.43 .668
15.	I feel that I know [this place].	4.15 .794
16.	I know the cultural and historical significance of [this place].	3.71 .963
17.	By recreating in [this place] I have gained knowledge about it.	4.34 .753
18.	I could write an informative letter about [this place].	3.98 .940
Influence on Actions/Behaviours		
19.	My behaviours are positively influenced by [this place].	4.03 .747
20.	My relationship with [this place] influences my actions.	3.61 .923
21.	I would take action to help preserve [this place].	4.23 .717
22.	How I choose to lead my life is based on my relationship with [this place].	3.31 1.111
23.	I make decisions on where to live based on my relationship with [this place].	3.25 1.292
24.	How I spend my free time is based on my relationship with [this place].	3.28 1.085
Symbolic Value		
25.	[This place] defines my life.	2.98 1.090
26.	[This place] symbolizes who I am.	3.42 1.038
27.	I value [this place] more than any other place because it represents who I am.	3.27 1.076
28.	The relationship I have with [this place] symbolizes my life.	3.39 1.041
29.	What I value in outdoor recreation is symbolized by [this place].	4.03 .883
30.	People associate [this place] with me.	3.47 1.102
Resistance		
31.	I am willing to stand up and fight to protect [this place].	4.13 .809
32.	I believe in using my time to make [this place] better for everyone.	3.42 .880
33.	I believe [this place] is important to future generations.	4.66 .579
34.	I would be willing to petition others to help protect [this	4.32 .727

	place].		
35.	My relationship to [this place] grows stronger the more I fight protect it.	3.42	.921
36.	I will stop at nothing to maintain access to [this place].	3.17	1.066

Place Attachment Scale Characteristics

As previously described, items within the three subscales of the place attachment instrument have all been previously employed within a variety of research studies. Their acceptability and psychometrics have been widely reported within the place attachment literature (Backlund & Williams, 2003; Williams et al., 1992; Williams & Stewart, 1998; Williams & Vaske, 2003). To reinforce the suitability of the place attachment instrument, and because this study seeks to interpret place allegiance in concert with place attachment, the reliability of the instrument is reported. This section details the scale and subscale reliability, including the mean if item deleted, item-total correlations, and alpha if item deleted scores. Table 16 summarizes the internal consistency and coefficient alpha values of the place attachment scale and subscales.

The overall reliability of the place attachment scale was determined to be very good (coefficient alpha of $\alpha = .867$). Each of the three place attachment subscales, place identity ($\alpha = .895$, 6 items), place dependence ($\alpha = .781$, 6 items) and relational attachment ($\alpha = .817$, 4 items) produced very good reliability scores. The internal consistency scores were evaluated based on Nunally's (1978) assertion that an alpha coefficient of $\alpha = .70$ and above represents an acceptable level of internal reliability.

Mean if item deleted, item-total correlations and alpha if item deleted scores were calculated for each of the subscales and are presented in Table 16. These statistics provide insight into how each item adds or detracts from the scale's ability to assess place

attachment. Each of the six items of the place identity subscale had high correlations, ranging from $r = .566$ to $r = .799$. Item # 5, "visiting [this place] says a lot about who I am" had the lowest item-total correlation and would have slightly raised the subscale alpha coefficient if it was deleted from $\alpha = .895$ to $\alpha = .903$. Items within the place dependence subscale exhibited moderate correlations ranging from $r = .327$ to $r = .682$. Item #11 "the things I do in [this place] I would enjoy just as much at another site" which was reverse coded had the lowest item-total correlation ($r = .327$) and if deleted would raise the overall subscale alpha coefficient from $\alpha = .781$ to $\alpha = .795$. The final subscale within the place attachment instrument was comprised of four items relating to relational attachment. Each of these four items had strong item-total correlations ranging from $r = .580$ to $r = .684$ and each of the four items added strongly to the total subscale reliability.

Given that each of the items within the subscales did not significantly detract from the overall internal consistency, each was included in subsequent analysis. In addition, because the place attachment instrument has been widely utilized within previous research, all items were deemed essential for inclusion.

Table 16

Place Attachment Subscales: Internal Consistency and Coefficient Alpha Values (n = 437, $\alpha = .867$, $M = 61.27$, $SD = 8.198$)

	Scale items	Subscales	Mean if item deleted	Item-total correlation	Alpha if item deleted (6 item subscale)
Place Identity					
1.	I feel like [this place] is a part of me.	Identity ($\alpha = .895$, 6 items, $M = 25.42$, $SD = 3.747$)	21.20	.663	.885
2.	[This place] is very special to me.		20.97	.732	.876
3.	I identify strongly with [this place].		21.20	.793	.865
4.	I am very attached to [this place].		21.21	.799	.864
5.	Visiting [this place] says a lot about who I am.		21.43	.566	.903
6.	[This place] means a lot to me.		21.06	.798	.867
Place Dependence					
7.	[This place] is the best place for what I like to do.	Dependence ($\alpha = .781$, 6 items, $M = 19.90$, $SD = 4.044$)	16.09	.440	.768
8.	No other place can compare to [this place].		16.71	.590	.732
9.	I get more satisfaction out of visiting [this place] than from visiting any other place.		16.13	.475	.761
10.	Doing what I do in [this place] is more important to me than doing it in any other place.		16.71	.682	.707
11.	The things I do in [this place] I would enjoy just as much at another site. (r)		17.04	.327	.795
12.	I wouldn't substitute any other area/place for doing the types of things I do in [this place].		16.82	.670	.710
Relational Attachment					
13.	The time spent in [this place] allows me to bond with others.	Relational ($\alpha = .817$, 4 items, $M = 15.86$, $SD = 3.045$)	12.03	.687	.745
14.	I associate special people in my life with [this place].		11.97	.612	.782
15.	Visiting [this place] allows me to spend time with others.		12.15	.684	.747
16.	I have a lot of fond memories of past experiences with others in [this place].		11.44	.580	.797

Place Allegiance Scale Characteristics

Place allegiance is a newly created and exploratory construct. The instrument utilized to assess this construct was created for this study by the researcher, and is based

on preliminary scale testing, related literature and language extensions of the place attachment scale. This section details the scale and subscale reliability, including the mean if item deleted, item-total correlations, and alpha if item deleted scores. Table 17 details the internal consistency and coefficient alpha values of the place allegiance scale and subscales.

The overall reliability of the place allegiance scale was determined to be excellent (coefficient alpha of $\alpha = .947$, 36 items). Each of the six place allegiance subscales, loyalty and devotion ($\alpha = .827$, 6 items), durability and persistence ($\alpha = .642$, 6 items), functional knowledge ($\alpha = .828$, 6 items), influence on actions and behaviours ($\alpha = .825$, 6 items), symbolic value ($\alpha = .870$, 6 items) and resistance ($\alpha = .816$, 6 items) produced acceptable reliability scores.

Mean if item deleted, item-total correlations and alpha if item deleted scores were calculated for each of the subscales and are presented in Table 17. These statistics provide insight into how each item adds or detracts from the scale's ability to assess place allegiance. Each of the six items of the loyalty and devotion subscale had acceptable correlations, ranging from $r = .500$ to $r = .669$. Five of the six items within the durability and persistence subscale exhibited moderate correlations ranging from $r = .410$ to $r = .582$. Item #7 "changes to [this place] will not affect my feelings towards it" which was reverse coded, had the lowest item-total correlation ($r = .007$) and, if deleted, would raise the overall subscale alpha coefficient from $\alpha = .642$ to $\alpha = .761$. Given both the low correlation and alpha if item deleted scores, item #7 was omitted from subscale calculations and subsequent statistical analyses.

Each of the six items of the functional knowledge subscale had acceptable

correlations, ranging from $r = .563$ to $r = .651$. All items within the influence on actions and behaviours subscale had acceptable correlations, these ranged from $r = .448$ to $r = .731$. Five of the six items within the symbolic value subscale exhibited acceptable correlations. The correlation values of these five items ranged from $r = .635$ to $r = .792$. Item #29, "what I value in outdoor recreation is symbolized by [this place]" had moderate item-total correlation ($r = .434$) and if deleted would raise the alpha coefficient from $\alpha = .870$ to $\alpha = .883$. In reviewing these scores, and comparing the wording of item #29 it was decided that omitting this item from further subscale calculations and the place allegiance instrument was appropriate. The final subscale within the place allegiance instrument was resistance. Similar to the previous subscale, five of the six items had acceptable item-total correlations. For these five items scores ranged from $r = .435$ to $r = .690$ and each of the five items added to the total subscale reliability. Item #36, "I will stop at nothing to maintain access to [this place]" had an item-total correlation of $r = .487$ and if deleted would increase the alpha coefficient of the subscale from $\alpha = .816$ to $\alpha = .819$.

In summary, the place allegiance instrument had very strong overall internal consistency. With the removal of item numbers 7, 29 and 36, the reliability of the place allegiance instrument slightly increased from $\alpha = .947$ to $\alpha = .949$. In addition to the increase in overall reliability, the internal consistency of each of the three associated subscales increases significantly with the removal of these items. Given the internal consistency scores presented in Table 17, and with the removal of the three items listed above, the place allegiance instrument was deemed acceptable for further statistical analyses as presented within the remainder of this chapter.

Table 17

Place Allegiance Scale: Internal Consistency and Coefficient Alpha Values (n = 437, α = .947, M = 138.67, SD = 18.87)

	Scale items	Subscales	Mean if item deleted	Item-total correlation	Alpha if item deleted (6 item subscale)
Loyalty and Devotion					
1.	I have a duty to maintain my relationship with [this place].	Loyalty and Devotion ($\alpha = .827$, 6 items, $M = 23.42$, $SD = 3.741$)	20.02	.627	.793
2.	My relationship with this place is important to me.		19.24	.657	.791
3.	Sharing the feelings I have about [this place] with others is important.		19.79	.568	.806
4.	[This place] is important to me.		19.01	.500	.817
5.	I continue to seek ways in which to reinforce my relationship with [this place].		19.67	.588	.801
6.	I recreate in [this place] because it an important part of my life.		19.37	.669	.784
Durability & Persistence					
7.	Changes to [this place] will not affect my feelings towards it. (r)	Durability & Persistence ($\alpha = .642$, 6 items, $M = 25.16$, $SD = 2.839$)	21.63	.007	.761
8.	[This place] will always be important in my life.		20.92	.582	.523
9.	Even if I don't visit [this place] again, it will always be important to me.		20.68	.561	.542
10.	I will continue to visit [this place] whenever I can.		20.66	.453	.581
11.	Not being able to visit [this place] would negatively affect my life.		21.27	.410	.590
12.	I will always have fond memories associated with [this place].		20.63	.511	.562
Functional Knowledge					
13.	I understand what [this place] is.	Functional Knowledge ($\alpha = .828$, 6 items, $M = 24.50$, $SD = 3.598$)	20.60	.583	.803
14.	I am able to describe details of [this place].		20.08	.651	.794
15.	I feel that I know [this place].		20.36	.600	.799
16.	I know the cultural and historical significance of [this place].		20.80	.602	.802
17.	By recreating in [this place] I have gained knowledge about it.		20.17	.563	.807
18.	I could write an informative letter about [this place].		20.53	.625	.795
Influence on Actions and Behaviours					
19.	My behaviours are positively influenced by [this place].	Influence on Actions and	17.67	.506	.815
20.	My relationship with [this place] influences my actions.		18.09	.731	.770

21.	I would take action to help preserve [this place].	Behaviours ($\alpha = .825$, 6 items, $M = 21.70$, $SD = 4.384$)	17.47	.448	.824
22.	How I choose to lead my life is based on my relationship with [this place].		18.39	.687	.776
23.	I make decisions on where to live based on my relationship with [this place].		18.45	.612	.800
24.	How I spend my free time is based on my relationship with [this place].		18.42	.638	.787
Symbolic Value					
25.	[This place] defines my life.		17.57	.728	.838
26.	[This place] symbolizes who I am.	Symbolic	17.13	.792	.827
27.	I value [this place] more than any other place because it represents who I am.	Value ($\alpha = .870$, 6 items, $M = 20.55$, $SD = 4.865$)	17.28	.705	.842
28.	The relationship I have with [this place] symbolizes my life.		17.16	.727	.838
29.	What I value in outdoor recreation is symbolized by [this place].		16.52	.434	.883
30.	People associate [this place] with me.		17.08	.635	.855
Resistance					
31.	I am willing to stand up and fight to protect [this place].		18.99	.690	.764
32.	I believe in using my time to make [this place] better for everyone.		19.70	.615	.779
33.	I believe [this place] is important to future generations.	Resistance ($\alpha = .816$, 6 items, $M = 23.12$, $SD = 3.657$)	18.46	.435	.815
34.	I would be willing to petition others to help protect [this place].		18.80	.649	.776
35.	My relationship to [this place] grows stronger the more I fight protect it.		19.69	.673	.765
36.	I will stop at nothing to maintain access to [this place].		19.95	.487	.819

Psychometric Analysis of the Place Attachment Scale

This study benefited greatly from adopting the commonly used measures of place attachment which have undergone previous psychometric analysis and reliability testing.

Given that this study sought to address place allegiance in perspective of place attachment, it was deemed necessary to analyze the psychometrics of the sample.

Principle components factor analysis was implemented to explore the dimensionality of the place attachment instrument as applied to this study's sample. Table 18 summarizes the results of the Principal Components Analysis.

The 16 items of the place attachment instrument were inspected for their suitability by inspecting the correlation matrix (see Appendix H). Numerous coefficients above .3 were detected and the sample was considered to be acceptable for Principal Components Analysis (Field, 2013). In addition, with a sample size of $n = 437$, which is above the recommended minimum sample size ($n > 300$) for a principal components analysis (Comrey & Lee, 1992; Tabachnick & Fidell, 2012), it was deemed acceptable to proceed. The Kaiser-Meyer-Olkin measure of sampling adequacy was conducted and resulted in a value of .888 which is above the recommended value of .6 (Kaiser, 1974). Bartlett's test of sphericity resulted in a significance value of $p < .001$ which implies that there are no large issues with the sample data.

Principle Components Analysis was conducted on the 16 items using an oblique rotation (direct oblimin). The analysis revealed the presence of three components with eigenvalues exceeding Kaiser's criterion of 1.00 (Field, 2013; Kaiser, 1974). Each of these three components accounted for 37.71, 12.99 and 9.85 percent of the variance within the sample. Further analysis of the scree plot confirmed a three-component solution was appropriate with the eigenvalues dropping significantly after the third eigenvalue. The three components corresponded exceptionally well with the subscale measures. Table 18 summarizes the three-component solution of the Principal Components Analysis.

Given the results of these tests, it was deemed that the place attachment measure was exceptionally well suited at measuring the constructs of place identity, place dependence and relational attachment.

Table 18

Principal Components Analysis of the Place Attachment Instrument (n = 437)

Scale Items	Factors		
	Identity	Dependence	Relational
Place Identity			
1. I feel like [this place] is a part of me.	.776	.074	-.083
2. [This place] is very special to me.	.841	-.048	.025
3. I identify strongly with [this place].	.844	.024	.036
4. I am very attached to [this place].	.865	.037	-.022
5. Visiting [this place] says a lot about who I am.	.550	.114	.120
6. [This place] means a lot to me.	.891	-.036	-.002
Place Dependence			
7. [This place] is the best place for what I like to do.	.065	.595	-.039
8. No other place can compare to [this place].	.039	.693	.152
9. I get more satisfaction out of visiting [this place] than from visiting any other place.	.123	.586	-.037
10. Doing what I do in [this place] is more important to me than doing it in any other place.	.116	.743	.087
11. The things I do in [this place] I would enjoy just as much at another site. (r)	-.137	.595	-.102
12. I wouldn't substitute any other area/place for doing the types of things I do in [this place].	.002	.792	.108
Relational Attachment			
13. The time spent in [this place] allows me to bond with others.	-.110	.068	.901
14. I associate special people in my life with [this place].	.259	-.021	.641
15. Visiting [this place] allows me to spend time with others.	-.115	-.022	.921
16. I have a lot of fond memories of past experiences with others in [this place].	.259	.009	.589
Extracted Sums of Squared Loadings			
Initial Eigenvalues	6.034	2.079	1.577
% of Variance	37.713	12.993	9.854
Rotation Sums of Squared Loadings			
Subscale α	.895	.781	.817

Psychometric Analysis of the Place Allegiance Scale

The place allegiance instrument was created purposefully for this study; it has not previously undergone psychometric analysis to illuminate the applicability of the scale

and subscales to represent the construct of place allegiance. Principle components factor analysis was implemented to explore the dimensionality of the place allegiance instrument as applied to this study's sample. Table 19 summarizes the results of the Principal Components Analysis and provides an overview of the component structure.

Given the reliability testing described previously, place allegiance item numbers 7, 29 and 36 were excluded from the Principal Components Analysis as they each detracted from the scale reliability.

The remaining 33 items of the place allegiance instrument were inspected for their suitability by reviewing the correlation matrix (see Appendix I). Numerous coefficients above .3 were detected and the sample was considered to be acceptable for Principal Components Analysis (Field, 2013; Kaiser, 1974). In addition, with a sample size of $n = 437$, which is above the recommended minimum sample size ($n > 300$) (Comrey & Lee, 1992; Tabachnick & Fidell, 2012), it was deemed acceptable to proceed with the analysis. The Kaiser-Meyer-Olkin measure of sampling adequacy was conducted and resulted in a value of .946 which is above the recommended value of .6 (Kaiser, 1974) and is deemed to be "marvelous" according to Hucheson and Sofroniou (1999). Bartlett's test of sphericity resulted in a significance value of $p < .001$ which implies no significant issues are present within the sample.

Principal Components Analysis was conducted on the 33 items using an oblique rotation (direct oblimin). The analysis revealed the presence of five components with eigenvalues exceeding Kaiser's criterion of 1.00. These five components accounted for 40.51, 7.38, 5.79, 4.44 and 3.37 percent of the variance within the sample (total variance account for = 61.49%). Further analysis of the scree plot confirmed two points of

inflection. It was deemed more appropriate to keep five components as they each had values of 1.00 and accounted for more of the variance within the sample. Table 19 summarizes the factor loadings.

Based on the loadings and the clusters of items that loaded on each factor, the following factors are suggested. Factor #1 is suggested to be a revised version of behaviours. Factor #2 is suggested to be importance. Factor #3 remains resistance. Factor #4 remains functional knowledge. Factor #5 remains symbolic value. Items from the initial loyalty and devotion subscale were better suited to factor #2 (importance) as some of the items also loaded on other factors. This is also the case with items from the initial durability and persistence subscale. As can be seen in Table 18, these items loaded amongst a variety of other factors. Factors 3, 4, and 5 remained mostly true to their initial representation in the subscales resistance, functional knowledge and symbolic value.

Given the five-component (factor) solution, it was deemed that the place allegiance measure was well suited at measuring many of the constructs hypothesized to be present within the place allegiance measure. In addition, the Principal Components Analysis offers some suggestions of what place allegiance might be in relation to the sample presented within this study.

Table 19

Principal Components Analysis of the Place Allegiance Instrument (n = 437)

		Factors				
	Scale Items	F1	F2	F3	F4	F5
loy_dev01	I have a duty to maintain my relationship with [this place].	.282	.005	.212	.125	-.390
loy_dev02	My relationship with this place is important to me.	.357	.492	.063	.124	-.063
loy_dev03	Sharing the feelings I have about [this place] with others is important.	.239	-.067	.380	.177	-.233
loy_dev04	[This place] is important to me.	-.053	.789	.016	.016	-.129
loy_dev05	I continue to seek ways in which to reinforce my relationship with [this place].	.353	.161	.197	-.006	-.243
loy_dev06	I recreate in [this place] because it an important part of my life.	.305	.315	.043	.207	-.167
dur_per08	[This place] will always be important in my life.	.147	.679	.130	-.063	-.134
dur_per09	Even if I don't visit [this place] again, it will always be important to me.	-.044	.754	.152	-.001	-.037
dur_per10	I will continue to visit [this place] whenever I can.	.101	.654	-.092	.030	-.100
dur_per11	Not being able to visit [this place] would negatively affect my life.	.648	.156	-.005	.020	-.031
dur_per12	I will always have fond memories associated with [this place].	-.009	.649	.062	.201	.081
know13	I understand what [this place] is.	.017	-.012	-.044	.724	-.070
know14	I am able to describe details of [this place].	-.059	.269	-.029	.692	.039
know15	I feel that I know [this place].	-.231	.185	.001	.644	-.194
know16	I know the cultural and historical significance of [this place].	.065	-.134	.069	.699	-.119
know17	By recreating in [this place] I have gained knowledge about it.	.209	.228	.125	.501	.207
know18	I could write an informative letter about [this place].	.032	-.042	.191	.668	-.014
act_beh19	My behaviours are positively influenced by [this place].	.542	.072	.037	.323	.139
act_beh20	My relationship with [this place] influences my actions.	.504	.042	.147	.111	-.264
act_beh21	I would take action to help preserve [this place].	.035	.135	.810	.049	.080
act_beh22	How I choose to lead my life is based on my relationship with [this place].	.396	.201	.022	-.103	-.472
act_beh23	I make decisions on where to live based on my relationship with [this place].	.717	.031	.069	-.119	-.146
act_beh24	How I spend my free time is based on my relationship with [this place].	.439	.098	-.80	.108	-.370
symb25	[This place] defines my life.	.135	-.029	.110	.067	-.704
symb26	[This place] symbolizes who I am.	-.018	.093	.070	.126	-.751
symb27	I value [this place] more than any other place because it represents who I am.	-.136	.145	.048	.083	-.799
symb28	The relationship I have with [this place] symbolizes my life.	.119	.157	-.007	.025	-.704
symb30	People associate [this place] with me.	.305	-.096	-.011	.313	-.443
res31	I am willing to stand up and fight to protect [this	-.027	.008	.868	.072	.026

res32	place]. I believe in using my time to make [this place] better for everyone.	.407	-.137	.552	.007	-.067
res33	I believe [this place] is important to future generations.	.080	.321	.418	.097	.190
res34	I would be willing to petition others to help protect [this place].	-.207	.112	.878	-.074	-.094
res35	My relationship to [this place] grows stronger the more I fight protect it.	.129	-.135	.595	.122	-.251
Extracted Sums of Squared Loadings						
	Initial Eigenvalues	13.36	2.436	1.911	1.466	1.112
	% of Variance	40.512	7.381	5.790	4.441	3.370
Rotation Sums of Squared Loadings		7.346	7.151	7.398	7.543	7.555
Subscale α		.854	.826	.862	.828	.895

Note 1: α for place allegiance factors not reported, as 3 items (dur_pur07, symb29 & res36) from the initial scale were omitted from the PCA because of low item reliability.

Note 2: α for subscales is calculated with bolded items for each of the five extracted factors.

Place Attachment, Place Allegiance and Other Variables

In accordance with general statistical analysis practices, items from the place attachment and place allegiance measures were summed based upon their subscale constructs (Tabachnick & Fidell, 2012). These summed scores allowed comparison and analysis between constructs. Table 20 summarizes the measures of central tendencies for each of the summed scores. To note, these scores were calculated based upon the removal of extreme outliers (such as the scores of respondent #60) and the removal of items that negatively influenced the reliability of the scales (such as item numbers 7, 29 and 36 of the place allegiance scale).

Measures of the shape of the data for the summed scores are reported in Table 21. In general, items within the place attachment instruments had a larger range of skewedness than items within the place allegiance summed scores. The mean, standard deviation, minimum and maximum scores for each of the summed items are presented in Table 20.

Table 20

Summed Place Attachment and Place Allegiance Measures of Central Tendencies (M, SD, Min and Max, n = 437)

Summed Items	# of Items Summed	M	SD	Min	Max
Place Attachment					
Place Identity	6	25.46	3.63	12.00	30.00
Place Dependence	6	19.91	4.03	8.00	30.00
Relational Attachment	4	15.89	2.99	4.00	20.00
Place Allegiance					
Loyalty & Devotion	6	23.45	3.65	11.00	30.00
Durability & Persistence	5	16.09	3.56	7.00	25.00
Functional Knowledge	6	24.54	3.49	13.00	30.00
Influence on Actions and Behaviours	6	21.73	4.32	6.00	30.00
Symbolic Value	5	16.54	4.38	5.00	25.00
Resistance	5	19.97	2.93	8.00	25.00

Table 21

Skewedness and Kurtosis of Summed Place Attachment and Place Allegiance Scores

Summed Scale Item	Skewedness	Kurtosis
Place Attachment		
Place Identity	- .774	.598
Place Dependence	.096	- .426
Relational Attachment	- .807	.575
Place Allegiance		
Loyalty & Devotion	- .188	- .152
Durability & Persistence	.110	- .454
Functional Knowledge	- .314	- .324
Influence on Actions and Behaviours	- .116	- .107
Symbolic Value	.002	- .563
Resistance	- .426	.466

The relationship between the summed place attachment and place allegiance scores were analyzed by interpreting the correlation coefficients as summarized within

Table 22. Items within the place attachment instrument correlated relatively well with each other. However, relational attachment and place dependence did not correlate as highly ($r = .241, p \leq .001$) as identity and dependence did ($r = .447, p \leq .001$).

Items within the place allegiance instrument correlated very well amongst each summed subscale, with each summed items being significant at the $p \leq .001$ level. The correlation coefficients for the place allegiance items ranged from $r = .514$ to $r = .778$. Even though all items within Table 22 are significant at the $p \leq .001$ level, summed subscale constructs of place dependence and relational attachment exhibited low and medium correlations with summed scored items of the place allegiance instrument. The place identity summed score item correlated very well with items of the place allegiance instrument. Means and standard deviations for each summed score item are also reported within Table 22.

Table 22

Correlations of Place Attachment and Place Allegiance Summed Scores (n = 437)

	1	2	3	4	5	6	7	8	9
1. Place Identity	1								
2. Place Dependence	.447*	1							
3. Relational Attachment	.453*	.241*	1						
4. Loyalty & Devotion	.685*	.494*	.409*	1					
5. Durability & Persistence	.679*	.480*	.419*	.762*	1				
6. Functional Knowledge	.591*	.239*	.310*	.646*	.563*	1			
7. Influence on Actions and Behaviours	.553*	.424*	.284*	.778*	.645*	.541*	1		
8. Symbolic Value	.578*	.487*	.327*	.748*	.570*	.544*	.735*	1	
9. Resistance	.443*	.293*	.221*	.672*	.514*	.528*	.636*	.519*	1
<i>M</i>	25.46	19.91	15.89	23.45	16.09	24.54	21.73	16.54	19.97
<i>SD</i>	3.63	4.03	2.99	3.65	3.56	3.49	4.32	4.38	2.93

* $p \leq .001$

Influence of group membership on place attachment and place allegiance

Independent samples t-tests were conducted to compare respondents who identified as being members of an outdoor recreation or place-based group, club or organization and those did not identify themselves as a member. Summed scale items for both place attachment and place allegiance were evaluated between the two independent groups. Levene's test for equality of variance was used to assess each summed subscale item. In addition, the Bonferroni adjustment (Field, 2013) was calculated to reduce the chance of obtaining false-positive results because of the 9 tests performed within the independent samples t-test analysis. Given the Bonferroni calculation, the acceptable significance level used is set at $p \leq .005$. Table 23 summarizes the results of the 9 independent samples t-tests.

Within the place attachment instrument, respondents who identified membership to a group, club or organization had higher place identity ($M = 26.11$, $SD = 3.31$) and place dependence ($M = 20.88$, $SD = 4.04$) scores than those who did not ($M = 25.01$, $SD = 3.79$ and $M = 19.30$, $SD = 3.93$, respectively). The difference for place identity was $t(425) = 3.06$, $p \leq .005$ and for place dependence was $t(425) = 3.96$, $p \leq .005$. Relational attachment was not significant between the two groups.

Each of the six place allegiance items was significantly different between the two independent groups. Respondents who identified as members of an outdoor recreation or place-based club, group or organization had higher place allegiance scores that were significant at the $p \leq .005$ level.

Table 23

Independent Sample T-test for group participation and summed place attachment and place allegiance subscale scores

Summed Items	Membership in Club, Group or Organization		<i>t</i>	<i>df</i>
	<u>Yes</u>	<u>No</u>		
	<i>n</i> = 160	<i>n</i> = 267		
Place Attachment				
Place Identity (6 items)	26.11 (3.31)	25.01 (3.79)	3.06*	425
Place Dependence (6 items)	20.88 (4.04)	19.30 (3.93)	3.96*	425
Relational Attachment (4 items)	16.29 (2.66)	15.59 (3.16)	2.45	425
Place Allegiance				
Loyalty & Devotion (6 items)	24.26 (3.64)	22.91 (3.60)	3.73*	425
Durability & Persistence (5 items)	22.16 (2.43)	21.31 (2.54)	3.39*	425
Functional Knowledge (6 items)	25.31 (3.45)	24.09 (3.45)	3.54*	425
Influence on Actions and Behaviours (6 items)	22.69 (4.59)	21.09 (4.09)	3.73*	425
Symbolic Value (5 items)	17.45 (4.67)	15.98 (4.17)	3.35*	425
Resistance (5 items)	20.52 (3.05)	19.62 (2.84)	3.08*	425

Note 1: Bonferroni's adjustment was implemented to lower the *p* value from .05 to .005 for 9 tests.

Note 2: Standard deviations are reported in parentheses.

* $p \leq .005$

Summary

This chapter presented the analysis of data collected from a sample of 437 outdoor recreationists. This data consisted of a range of socio-demographic variables, motivations, place sentiments and measures of place attachment and place allegiance. Data were analyzed to directly respond to the research questions and hypotheses that directed this stream of the study. The following chapter explores place allegiance from a qualitative

perspective and is directed by a set of qualitative research oriented questions. The results presented in Chapter 4 will be discussed further in Chapter 6.

CHAPTER 5: STREAM B - QUALITATIVE DATA

The following chapter presents a case for place allegiance as described through the reported experiences of thirteen individuals with recreation in outdoor places. As outlined in Chapter 1, the purpose of Stream B was to understand how place allegiance is described through the experiences of outdoor recreationists' relationships with place. The specific research questions that guided the interviews, collection of data and explication of this stream include: (1) How do outdoor recreationists' depict their relationships with place?; (2) How are these place relationships significant influences on outdoor recreationists' lives?; and (3) How do recreationists conceptualize their allegiance with outdoor places to which they devote a significant portion of their lives? Each of the four research questions is implicitly addressed in the following presentation of qualitative results.

Explication of the narratives (reported stories of the lived experiences) of recreationists' relationships with place was accomplished through a four-stage process conducted within the Atlas.ti qualitative software package (Friese, 2014) and is described in detail in Groenewald (2004). The first stage was bracketing and phenomenological reduction. This stage allowed for individual narratives to be interpreted in-situ without the influence of the researcher's assumptions and beliefs - representing the expressed meanings and values of each respondent. The second stage of explication was the delineation of units of meaning. This stage consisted of open coding each transcript individually. Codes were identified and named based on the language used by the participants, not a theoretical coding framework. The third stage of explication involved the clustering of units of meaning to form themes and subthemes. Within this stage, codes

were organized into similar categories, ultimately forming the basis for the themes presented in this chapter. In some situations, subthemes emerged and were deemed necessary to represent the pools of codes that described some themes. The fourth stage involved the creation of a composite representation of the general and unique themes found within the data. This process focused on understanding the generalized layout and relevance of the data from a descriptive phenomenological perspective in relation to the research purpose and questions. Given the research explication process invoked within this stream of the study, the following findings should be considered in relation to both the participants' lived experiences, and the approach in which the data were treated.

The following section offers an account of the characteristics of the research participants. Embodying the values of the descriptive phenomenological approach, the participants' individual characteristics give context to the main themes presented in the subsequent sections. The main themes and subthemes are presented in an order that purposely depicts the phenomenon of place relationships and place allegiance as interpreted by the researcher.

As a note to the reader, when reviewing this chapter, please be attentive to the following five structural and formatting nuances:

1. This chapter is written with the research questions in mind, but does not categorize or present the findings based on overtly responding to the research questions. Research questions will be directly addressed in the discussion chapter.
2. Participant pseudonyms are provided whenever possible to help the reader relate to the data being presented and to help readers form a picture of the characteristics

and qualities of each participant so that their experiences with place and outdoor recreation can be contextualized.

3. Themes, subthemes and codes are all denoted through the use of italics. This enables the reader to clearly distinguish the themes, subthemes and codes.
4. Themes, subthemes and codes are often reported with their associated density. Densities help the reader understand the number of times the code was found within the sample. This is specifically important to consider in regards to codes that are presented. In some cases the codes are presented in a conversational manner. In other situations, codes are listed at the beginning of each section with their associated densities in parenthesis.
5. Figures are used to help visually display the data in each section. These figures are parts of thematic networks built within Atlas.ti. Given that each figure is an analytical tool, they often provide more information that the reader needs. For example, many of the themes, subthemes, and codes have numerical and/or word prefixes. These prefixes are organizational symbols used within the Atlas.ti software package and have no significance on the results. An example of an organizational prefix can be found in Figure 1, i.e., the "15" that comes before the theme RELATIONSHIP WITH PLACE. Please dismiss the prefixes.

Participants

Within phenomenological works, the voice and character of participants needs to be represented within the findings because the results will be best interpreted through the voices of their lived experiences (Eberle, 2014). This consideration is especially true

within this study in which the data explores the lived experiences of meaningful places for outdoor recreation. In general, participants speak in terms of their recreation and life experiences and the places that capture their lived realities. The following section provides a brief overview (see Table 24) and descriptive narratives of the researcher's perspective of each participant. These descriptions were derived from notes taken during each interview in which the general character and disposition of the participants were conveyed to the researcher.

Demographic Information

Thirteen individuals participated in this stream of the study. All interviews were conducted over the phone at prearranged times; conversations were transcribed by the researcher. Individuals were purposively selected to participate given their varied backgrounds in outdoor recreation. Interviews lasted on average forty-five minutes in length, with the longest at one hour and seventeen minutes and the shortest at twenty-one minutes. Table 24 represents a quick reference guide for each participant. The table outlines each participant's assigned pseudonym, age range, sample descriptor and years affiliated with the descriptor.

Specific demographic information (such as culture, religion, socio-economic status, race, etc.) was not collected. In general, the participants were predominantly Caucasian, middle class, and educated sample of the population.

Table 24

Participant demographics and quick reference table.

Pseudonym	Age Range	Descriptor	Years affiliated
Nigel	60 - 70	President of regional hiking club	16 years
Natasha	20 - 26	Wilderness guide and northern explorer	3 years
Violet	70 - 75	Wilderness writer and adventurer	40 years
Billy	30 - 35	Passionate winter recreationist, outdoor educator and artisan	15 years
Becky	30 - 35	Director of a wilderness school and avid outdoor explorer and enthusiast	18 years
Carl	20 - 25	Long distance hiker, environmental advocate, and outdoor film maker	4 years
Catherine	30 - 35	Outdoor educator and wilderness instructor	12 years
Fabiola	30 - 35	Environmental activist, wilderness guide and former director of a river conservation and advocacy group in Quebec	16 years
George	35 - 40	Professional outdoor educator and wilderness traveller	20 years
Heather	65 - 75	Naturalist and wilderness explorer	40 years
Jason	35 - 45	Director of a wilderness school, wilderness explorer and watershed advocate	25 + years
Jerry	30 - 35	Wilderness explorer and wilderness instructor	20 + years
Martin	65 - 75	Regional canoe club organizer	40 + years

Descriptive Narratives of the Participants

This section attempts to capture the essential characteristics of each participant as experienced by the interviewer through the one-on-one phone interviews. These narratives should be considered in conjunction with the demographics presented in Table 24. Each of the following narratives plays an important role in grasping the individual and collective significance of this stream's findings.

Nigel is a retired gentleman who lives in north-central British Columbia and is the current president of the area's largest hiking club. He spent his career working with people with disabilities. The hiking club currently runs weekly frontcountry and backcountry trips in both the summer and winter months. As the President of the local hiking club, he has played an active role in the preservation of one of the area's most significant natural features – an old growth inland rainforest that this study will call the Old Forest site. Over the course of four or more years he has spent significant time working to build access to the old growth rainforest. With the help of others in the community, he has been able to have the area regionally protected for recreation and ecological purposes. Nigel is deeply committed to his club and his natural surroundings; he has an insightful view of his relationship with one of his most meaningful places (the Old Forest site). He sees beyond the visual characteristics of the place and often talks about his intimate connections and the value he has experienced with the place.

Natasha is a young woman who has recently begun a career in outdoor leadership. She has spent the majority of her time in remote locations in Northern Canada, hiking, canoeing and exploring wilderness. She sees her life as very tied to her northern explorations and works hard to stay connected to these places when back “at home,” by reading books on northern topics and recently starting a Master's degree on a topic relevant to her connection to Northern Canada - specifically places in Nunavut. She is vibrant and descriptive of the perspectives of existing and sharing experiences in remote wilderness areas, especially from a leadership perspective. Natasha travels between Ontario, British Columbia, Alberta and Northern Canada.

Violet is a wilderness writer and longtime wilderness explorer. She has published many books and trail guides. Currently, she writes a blog about her and her husband's travels. She has made a career out of her wilderness and adventure writing. Violet is widely travelled and vividly discussed her numerous adventures in Kluane National Park (Yukon Territory), her exploits as a member of the first group to hike overland into the Cirque of the Unclimables near the Nahanni River (Yukon/Northwest Territories), and her time spent travelling throughout Tibet and the Himalayas (in which she had to smuggle herself into the country). She identifies very strongly with mountain environments and credits much of her path in life to her raw connection with the mountains. She describes the stability of mountains as a source for perspective within her own life and seeks out the experiences available to her in large, raw environments. She has a unique, reflective perspective given her years of wilderness travel and her ability to write and talk about her experiences.

Billy is a vibrant insightful adult male who is passionate about winter recreation, specifically snowboarding in backcountry settings. His life is heavily centered around his ability to participate in recreational snowboarding in a setting that is friendly, fun and close to home - the location also has great powder snow! He has committed a significant portion of his life to living in an area in southern British Columbia in which he has access to his favorite places to snowboard. He grew up in Ontario and has found a permanent home in a small community and a job as an outdoor educator that allows him access to

the mountains and ability to go snowboarding. He believes all these things are important to his soul.

Becky typifies the eternal outdoor adventure leader. She has spent a large portion of her life travelling between outdoor leadership contracts around the world. In our discussion (which occurred while she was driving between contracts), she notes some of her most significant outdoor places as remote Yukon areas, remote northern Australia and southern/central Ontario and Quebec rivers. She is an accomplished backcountry leader and has a wilderness experience perspective on the way in which she sees the world.

Carl is one of the youngest participants within this study; he grew up in the East and now finds his calling in the western part of the country near the Canada/United States border. He recently thru-hiked the Pacific Crest Trail (PCT) over several months in which he describes his experience as “becoming everyday life” and “feeling like a homeless wanderer who walks long distances.” Throughout his intimate time spent on the PCT, he has accumulated a number of meaningful experiences with remote wilderness settings that he has found to be very powerful. He often describes the storms he experienced while being caught on the edge of the alpine, or the solitude and the rawness of the wilderness. Through his experiences, Carl has set himself on a course to help advocate for wilderness and is actively looking at being part of the solution to the destruction on the natural environment. He believes that his role to play in the environmental movement is through showing others the value that can be found in keeping wilderness wild. He is actively making videos and sharing the experiences he gained thru hiking the PCT.

Catherine is a young adult who works as an outdoor educator and teacher. She is from rural Saskatchewan and has chosen to move and live in Alberta to be closer to the Rocky Mountains. She has been an outdoor leader with one of Canada's biggest outdoor education not-for-profit organizations and sees real value in watching Canadian youth grow and develop through their experiences with the outdoors via expedition experiences. Her personal views on wilderness are representative of her connection with her own spiritual beliefs and offer her perspective in life. She is adamant about the importance of protecting and preserving natural areas for the health of both the planet and the people. She sees the Columbia Ice Fields in the Rocky Mountains as an important place to protect and pay attention to as they are currently under threat of global warming. She worries about what will happen when they fully melt.

Fabiola is a passionate woman who has spent a significant part of her life working with youth and teenagers in wilderness areas in Canada and the United States as an outdoor leader and educator. She is from Eastern Canada and spent significant time living in Montreal, part of Ontario and British Columbia. She is most connected to wild Canadian rivers, in particular one threatened river in Quebec. Due to her time spent paddling on this river she has developed a strong connection with the fight against hydroelectric projects in the province of Quebec. She started a NGO to help fight for and protect her special place and other important rivers in Canada. She spoke passionately about activism, knowledge and the importance of standing up against government policies in regards to Canadian wilderness.

George is an outdoor educator, medical educator and wilderness guide who grew up on a farm in New Brunswick, Canada. He has spent many years travelling around the wild places in Canada and the United States. He has spent time volunteering as a trail ambassador on the Appalachian Trail in the United States and has significant experience working in the backcountry with a wide variety of people for a national outdoor school. His stories of his important place connections teeter between the “bush” on his family farm to the wide open wilderness of Montana.

Heather is a retired woman living in rural Northern British Columbia. At an early age, she moved to Canada from England with her family and later moved with her husband to British Columbia. She has a deep connection with the natural environment surrounding her home. She tells stories about the cultural and historic significance of the area, speaking about the fur trader route that goes through her backyard and the outpost (which is still there) that is just down the lake from her house. She loves to get into the wilderness surrounding her home on skis in the winter and in her kayak during the summer. She has been a member of the areas hiking club for close to 40 years. She often joins the club on their annual week and two week long excursions to remote areas of British Columbia and Alberta. She spent her life writing about her experiences in the natural world, often experienced through recreation and continues to run in National Elections as a candidate for the Green Party of Canada.

Jason has spent all his time since graduating university exploring and teaching in wilderness settings. He has had the opportunity to travel to many wild places across the world and explore his connections to the landscape as a wilderness group leader. He has chosen to live and start a family in the Yukon Territory. He has a very strong connection with wide-open wilderness spaces where he can get to “big vistas and long views.” Given his experiences paddling the remote rivers of the Yukon and Northwest Territories, he feels a responsibility to advocate and help protect threats to these watersheds. Specifically, he has been involved in advocacy work for the Peel River.

Jerry is an outgoing, highly energetic young man who has spent significant portions of his life pursuing outdoor recreation, specifically mountain biking and hiking in the mountains. Originally from Ontario, he now chooses to live in Alberta so that he can be near the mountains that inspire him. Jerry is drawn to being outside as much as possible and has recently moved away from a career teaching in the outdoors to working as a professional tradesman. He gives a balanced perspective on the importance of the natural world for both his outdoor recreation and as a place to which to feel connected.

Martin is the final participant interviewed within this study. He is a retired physical education teacher from Alberta and has spent a significant portion of his life organizing and participating in canoeing. He is a founding member and past president of a large canoe club in Alberta and shared a lot of wisdom about the role of the canoe club in connecting members with the outdoors and his own personal experiences as a member of the club.

Themes and Subthemes

Through the explication process, five main themes and a number of subthemes were discovered. Themes, and their accompanying subthemes, are presented in the following sections. Following the descriptions of all the themes, a thematic network of all the findings and the connections are presented in Figure 17, within the conclusion section of this chapter. The main themes found within this study include: (a) *relationship with place*; (b) *influence on life course*; (c) *preserve and protect*; (d) *loss of place*; and (e) *knowledge*.

Relationship with Place

The main theme *relationship with place* depicts the influences found that create and foster relationships with place and the different characteristics that encompass these relationships. This theme comprises the main descriptors individuals used to put meaning onto their participation in outdoor recreation and how this participation influenced the experiences they have in outdoor places.

As the most encompassing theme within this study, *relationship to place* is comprised of five subthemes that each explains a part of the relationship with place that participants described. The main subthemes for relationship with place include: *participation in outdoor recreation*; *characteristics of place*; *perceptual experience*; *meaning found in the relationship*; and *social*. Figure 5.0 displays the five main subthemes and their relationships. Each subtheme will be discussed in detail in the following sections.

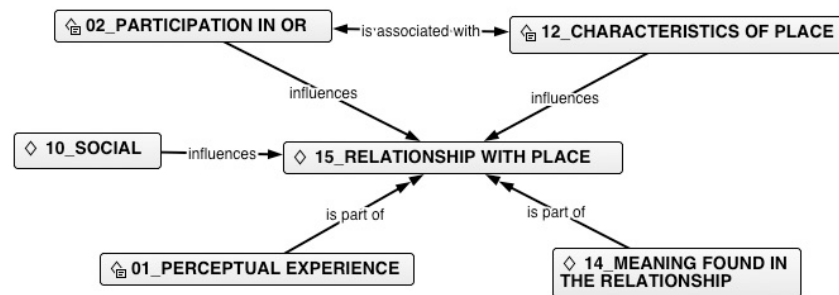


Figure 5.0. Relationship with place and the connections between subthemes.

Participation in Outdoor Recreation

This theme was coded in 58 occasions and can be found for each of the 13 participants. Given the sheer number of occurrences, participation in outdoor recreation was a major factor in the development of participants' relationships with place. This theme represents the participation that individuals historically and currently have with outdoor recreation, the time spent engaged in outdoor recreation, the actual recreation activities in which they participated, and type of recreation experience (e.g., local versus wilderness).

Heather describes her participation in outdoor recreation as, "All my life I have been hiking, I immigrated to Canada in 1970 from England and ever since coming here I have been skiing, and since coming to Summit Lake I have been kayaking." Similar to Heather's account, Becky describes her participation in outdoor recreation in the following quote:

I started 8 years ago working full time in the outdoor rec. field. The last few years I have spent a lot of time in different parts of the world working with a company

called [ACME]. The last few years I have been moving in an administrator role, but at the same time spending about three months of the year working in outdoor rec teaching, primarily rather than guiding. Still moving around.

While not every individual's background with outdoor recreation is the same, the above two quotes represent the two main backgrounds found within the study. The first are those individuals who primarily participate in outdoor recreation through their profession or work, such as Becky. The second are those individuals who have built a relationship to place through their connections participating in outdoor recreation through their leisure time.

Four of the participants (Jerry, Catherine, Heather and Carl) described their participation as being important from an early age. For example, Jerry says, "From an early age I kind of developed an affinity for being in the bush, or the forest, whatever you want to call it."

Time spent in place was noted by eight of the participants as an important part of creating a relationship with place through outdoor recreation. Becky explains time spent in terms of quantity, "the amount of time that I spent there and the place that I was at that point in my life." Natasha explains time in regards to repeated visitation, "going back year after year, you have the memories associated with the previous times you have visited those places so you can relate to the place over time." Conversely, Catherine describes time in regards to her exposure to other living things:

Spending time with other living things, with trees, with plants and with animals.

There are so many metaphors that can be drawn with spending time there and

there is so much you can learn about yourself from spending time with those other living things or even non-living things like a mountain or river.

Five of the participants (Carl, Fabiola, Heather, Jason and Martin) described local experiences as an important part of their outdoor recreation. Jason, for example, compares his time spent recreating locally to what he seeks from his more distant wilderness recreation:

When I am recreating more close to town I therefore cannot get to those large, large spaces that I definitely tend to gravitate towards, there are a couple cross country ski routes near my house where I will go and recreate because they take me to great viewpoints.

In Jason's perspective, local means very close to home, while Martin describes local in a very different perspective: "Ah, you know, I always tell people if you are going to be a paddler in Edmonton the first skill you learn is to drive four hours without batting an eyelash."

The actual outdoor activities that individuals participated in varied widely from canoeing, kayaking, skiing, snowboarding, surfing, hiking, climbing, etc. The two main activities that participants described were hiking and canoeing. In some cases, skiing/snowboarding was significant; this is especially true for Heather and Billy. Type of activity was the mode in which participants travelled through place. Generally, those activities which allowed individuals to experience the landscape at a slow pace were referred to most often (i.e., hiking, canoeing, cross country skiing). Carl described pace in regards to hiking and in perspective to other "faster" modes of travel:

I think the first thing that came to my mind is the pace, I think you need that time when you move slower from community to community you are soaking up a lot more of the place. I think there is something really unique about the pace of travelling on foot. I do not think you can quite come to know a place by car at the depth you do. A lot of my friends who bike tour and they really share that similar understanding but I kind of see a continuum between flying to a place, driving to a place, biking through a place, and then hiking through a place. I think as you slow down on the continuum you have more chances to interact with people, local people. You have more opportunity to take in what the landscape looks like and you have more opportunities to generate stories, and the opportunities that really connect you.

All of the participants within this study spoke of their participation in outdoor recreation as taking place in a variety of settings. For all participants the main focus of “significant” outdoor recreation was in wilderness or wild nature settings with significant features that lend to outdoor recreation activities. These characteristics of the place are discussed in the following section.

Characteristics of Place

Equally important to participation in outdoor recreation are the places and the characteristics of those places in which recreation occurs. This theme is built on over 100 coded segments found within all of the transcripts. This theme comprises of 28 separate codes that describe the *characteristics of place*. Every participant mentioned wilderness as the generalizable characteristic in which they find meaning through participation in

outdoor recreation. George spoke of *wilderness* as, “anywhere I am away from is good, I really enjoy true wilderness where you are off the beaten path and where you do not see anyone.” Similarly, Catherine describes *wilderness* as, “there are not trails necessarily made by humans, there is no impact that you can see from humans, they are void of any kind of human touch I guess.” As derived from the data, the general characteristic of *wilderness* is that it has the feeling of being *wild*. The code *wild* is described through a number of characteristics that speak to the qualities of the place. These characteristics include: *dramatic* (2); *exotic* (1); *isolated* (4); *solitude* (11); *pristine* (9); *no people* (16); *raw* (19); and *remote* (18). Furthermore, *big spaces* (4) and *long vistas* (6) add further scope to the characteristics of wilderness. In general, participants spoke about two main types of wilderness landscapes, those of *mountains* (42) and *rivers* (23). The final important aspect of wilderness was the opportunity to *interact with wild animals* (21).

The term *dramatic* was used by Natasha to describe northern areas of Canada. She explains, “it is a very dramatic landscape, it is very geologically active, you get rock falls, rivers constantly meandering down different paths.” For Becky, *exotic* is a descriptor in which she would use to describe one of her special places for outdoor recreation:

I think the more exotic they are makes it easier to want to go back there. I spent a lot of time in [Northwestern] Australia, it is one of those places that I never thought I would be that psyched on. It is not the wilderness that I have in my head, of you know that is wilderness, or it is not what I grew up thinking of as wilderness. There is a crazy remote part of the northwest where we worked and there is this rock art that is forty to sixty thousand years old. That place is so special to me.

Billy, Becky and Carl all described wild as *isolated*. Billy describes the feeling of *isolation* as, “it is so still, and it is like isolating quiet and it is like you are not with anyone, you are just with the world.” Similar to *isolation* is the descriptor of *solitude*.

Carl, George, Heather and Natasha all described wild through the characteristic of *solitude*. Heather lives in a place surrounded by the wild and she comments, “If you have to move into town you would miss all that. You have got the hiking trails in town but you would never have the solitude or the silence. A much richer experience out here.”

Similarly, Carl describes the characteristics of *solitude* as, “I am introverted, I really value community and I love spending time with people, but when I am seeking the space and solitude of being alone in a really profound wilderness setting, it is pretty special to find it.”

The code *pristine* was used to describe wilderness by Billy, Catherine, Heather and Natasha. Catherine describes *pristine* in terms of physical impacts in the following quote:

Like, recently we were noticing in [Jordan] Creek the crazy flooding damage, but yet it is still beautiful and men or women are not trying to correct that. There are not trails necessarily made by humans, there is no impact that you can see from humans, pristine places are just void of any kind of human touch I guess.

Similar to the characteristic of *pristine* is the idea of *no humans*. Seven participants used the descriptor of *no humans* being present and wilderness as being devoid of humans and the accouterments of modern development. Jason describes the *no people* code as:

Just in general, just being really remote on that trip and that not too many people go to that space and that it is pretty wild and untouched and the exploratory nature of the trip, putting all the work into getting into that place and then actually executing and having a positive experience was pretty darn cool.

The characteristic *raw* was employed by six participants and often described wild from a landscape-experience perspective. Carl describes *raw* from one point of view:

The most synthesized version of what raw means to me was when I was in Patagonia. I ended up hiking a trail that was pretty much a gaucho trail, which is like a cowboy trail through a park that had just been purchased for conservation, but it really had not been developed at all. They are saying that about only 50 people had ever hiked the trail. I got about two days out and into this valley, it had never been more evident to me that I was alone in my life and got up right at tree line and it rained for the whole afternoon and evening. I just was having that sense that you are totally responsible for life at that point. If I had made a mistake I definitely could have gotten hypothermia and died. It is just one of those really cold wet nights. I think I gained the most from those experiences just really learning to trust myself. I think you are even more aware of the fact that you are on your own when you really, I guess when you have that sense there is no help available when you do need it. I think it brings another level of connection to yourself.

In addition to Carl's description of *raw*, Violet spoke to the idea of *raw* as rugged and offers the following experience to illustrate her feeling of *raw*:

Yeah, well the beauty, yes the beauty of the landscape even though it is rugged, very, very rugged. I guess it brings back some of that old caveman in people. You are the first ones to walk on this rock. You know I remember being in the Nahanni one time and it was hot, hot, hot, hot and we didn't have any water and we were crossing a rock glacier. Rock glaciers, I don't know if you know what they are, but they have ice underneath and I could hear the water. I am digging the rocks away with my hands trying desperately to get to the water and I looked at my husband and said, man this is what cavemen felt like. I was desperate to get that water and I could hear it and I could taste it. But, I could not get it.

The final characteristic that was used to describe *wild* was *remote*. Becky, Carl, Catherine, Jason and Natasha all described *wild* in part through this characteristic. Catherine described *remote* through in the following quote:

Wild and remote, maybe you are out of cell range, cell reception, you feel like you're needing to be self-sufficient in order to be out there and without certain items you would be a fool to be out there. You would have certain questions asked of you if things went wrong. Of why you were not carrying certain gear or knew where you were for some reason or you are not prepared in the right way. Places where you have to have a lot of knowledge to be out there and to travel safely and to travel well.

In general, *remote* was considered to be both far away from "help" and to be a place where you found yourself purposefully. You had the purposeful intention to be there and recognized that it was a distant setting from where you called home.

Moving beyond the characteristics of *wild* that were used to describe participants' preference for wilderness, the terms *big spaces* and *long vistas* were used by Jason, Carl and Heather as preferences for qualities for which they looked within wilderness. Jason speaks to both the terms *big spaces* and *long vistas* in the following example:

You end up looking for and stopping and spending a lot of time in those places that have large, long viewpoints. To get to a place that has a lookout kind of thing you know, getting up to, whether it be on a river where you are in a big, deep canyon where you can see the mountain peaks all around you or you are hiking, or you come off the river where you can see a place. Those are super attractive for most people and I like to look for those scenarios, the long views are spectacular and I would seek some of those things. I think combined with that, even if I can't see that, I think that the feeling of knowing you are in a big space is just as important and attractive for me in seeking a place to go.

Two particular types of settings (*mountains* and *rivers*) were most often mentioned within the discussions of wilderness places. All participants had relationships with *mountains* or *rivers* and in many cases both. *Mountains* and *rivers* reflect many of the characteristics of *wild* and *wilderness* previously discussed. *Mountains* were the primary focus of nine of the participants' experiences with place, having 42 coded instances in the transcripts. *Rivers* were also the focus of nine participants with 23 coded instances found within the transcripts. These two types of wilderness areas were the central focus of all respondents.

The final characteristic of place that was described by seven of the participants was *interaction with wildlife*. This characteristic was coded in 21 instances. Participants

saw great importance in seeing and interacting with wildlife; they saw sharing the same space with wild creatures as an important characteristic of wilderness. *Interaction with wildlife* forms many important temporal markers for Carl when he thinks back to his hike on the PCT, “there is the rattlesnake day, there is this northern California Black Bear day, there is the thunderstorm days that I will always remember where I was.” Like Carl, interaction with wildlife is part of the wilderness experience for Violet, she described:

Yes, I love rock and ice. I love the rugged, where there are no people and it is really rugged and there are still animals there, you can sit on the side of the hill and watch a sow and her cubs for hours and stuff like this.

Finally, Heather spoke of her outdoor recreation as it relates to *interaction with wildlife* as pivotal to her outdoor experiences:

Of those things I probably like cross country skiing on my own in the winter because there is no fears nothing to worry about and I can just happily go all day long and explore different things. I usually leave a message for my husband of a rough itinerary that I am planning on doing, I don’t always stick to it. But, yeah I just love, I like looking at all the tracks that I see and to be able to create a story in my mind of what has gone on the night before in the environment and if I actually see the wildlife then that is an even bigger bonus.

The *characteristics of place* were important to the context of the lived experiences of the participants. Each participant ascribes to their own variety of characteristics to describe wilderness, the previously described theme *characteristics of place* offers excellent insight into types of places most commonly described by the participants of this

study to which their relationships and experiences are linked. To recap, the theme *characteristics of place* was predominantly described as *wilderness* that had many *wild* characteristics. These *wild* characteristics were mainly found and often centered in *mountain* and *river* type settings and often-included *interactions with wildlife*. The following section describes the theme *perceptual experience* of the participants. *Perceptual experience* is an integrating and resulting factor of both the individuals' *participation in outdoor recreation* and the *characteristics of place*.

Perceptual Experience

The theme *perceptual experience* describes the feelings participants reported during outdoor recreation in place(s). This theme represents one aspect of what constitutes the outcomes of a relationship with place for this study's participants.

Perceptual experience is comprised of three major subthemes. These include: *emotional feelings*; *descriptive feelings*; and *perspective feelings*. Figure 6.0 offers a visual summary of the main theme *perceptual experience*, the three descriptive subthemes (*emotional*, *descriptive*, and *perspective*) and the various codes used to describe each of the subthemes. Each of these subthemes will be described in the following section.

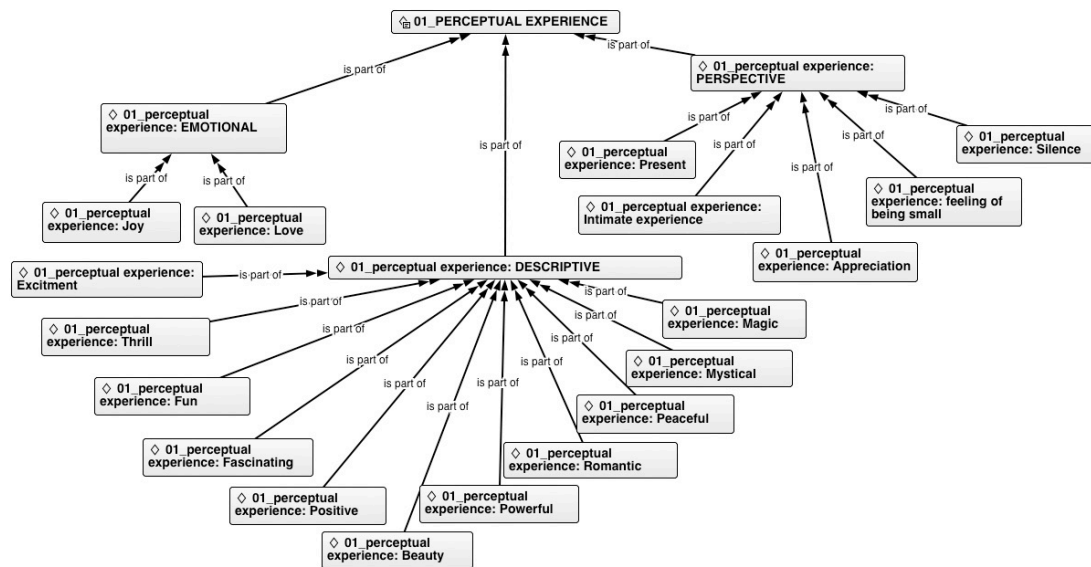


Figure 6.0. Visual display of the theme perceptual experience and associated subthemes

Emotional Feelings.

The subtheme *emotional feelings* is comprised of two sentiments including the codes *joy* (10) and *love* (8). These sentiments were used by six participants to describe emotional feelings they have with their meaningful places of outdoor recreation. Nigel, Catherine and Jerry all expressed the importance of finding *joy* in their relationship with place. Catherine describes her feelings of *joy* as:

Climbing a mountain or skiing down a hill or running through a wheat field. It is fun and it is enjoyable, usually enjoyable and it is very beautiful or challenging that you can learn so much from. You get really good stories that you can tell after. It is just real joy.

Similar to *joy*, the code *love* was used by Becky, Natasha, Violet and Catherine as representative of how they felt with their *relationships with place*. Natasha uses *love* in regards to protection of her relationship with place, she stated, “I feel like it is a normal tendency for people to try and protect things that they really love and preserve things as they know them to be.” Violet admittedly expressed her *love* for a particular landscape feature, “I am 71 years old and I am still working it out, and I love it, I love the mountains for sure.”

Descriptive Feelings.

The subtheme *descriptive feelings* is built around 11 different codes that are representative of the descriptive feelings participants had. Of these codes, some were reported more heavily than others. In this section, codes with low densities are used to give broader scope to the *descriptive* feelings perceived by the participants. Participants’ *descriptive perceptions* of their relationship to place are identified through the following 11 codes: *excitement* (21); *thrill* (6); *fun* (6); *fascinating* (1); *positive* (4); *beauty* (19); *powerful* (12); *romantic* (3); *peaceful* (2); *mystical* (2); and *magic* (15).

Excitement was coded within the transcripts of Becky, Catherine, Fabiola, Heather, Jason, Jerry, Natasha and Violet. As one of the main *descriptive* perceptions experienced by participants, *excitement* played an important role in their relationship to place. Jason’s use of excitement can be seen in the following statement:

Had a pretty special relationship with Baffin Island and the Meta Incognita Peninsula, which is sort of the Peninsula just south of Iqaluit. I organized and ran a couple [ACME] courses over a few years on that Peninsula and I think my connection to the place was enhanced with the satisfaction of coordinating and

actually making it happen and getting to that place. It is such a far and complicated place to get to, and it took a lot of effort to get to, and I think that primed me to be really excited to be there.

The code *thrill* was used by Heather and Violet as a descriptor of their feelings. Heather uses *thrill* in terms of a specific goal, she said, “just the thrill of getting to the long vistas.” Violet described *thrill* in the same way as Heather. She stated, “you have to go out and do it, you have to experience it, you have to feel the thrill of it.” In addition, Violet used *thrill* to describe the goal of her experiences:

Like, I had Kao [her friend], that showed me that I could go out there and that I could find my way and I could survive the bears and I could survive the river crossings and everything else and if you go with somebody else that will show you that, then you get those experiences and thrills, even though somebody else has already had them. They are new to you. And, they are pretty unique. It is sad when people go to their deathbed unhappy and never experience those feelings.

Billy, Catherine, Jason and Violet all described their place experiences as *fun* while Heather described her place experiences to be *fascinating*. She articulates:

Being able to figure out what is going on in the local area just by observing the tracks in the snow so you can tell who has been there since the last time you have been there and how many of them and like in the way in whether there has been a cougar there or grouse or coyotes or moose or wolves or whatever it might be. I find that experience so fascinating.

Nigel, Jason and Violet described their place relationships as *positive* experiences. Jason explains what makes his experience positive:

In general, just being really remote on that trip and that not too many people go to that space and that it is pretty wild and untouched and the exploratory nature of the trip, putting all the work into getting into that place and then actually executing and having a positive experience was pretty darn cool.

Another major perceptual descriptor used to describe place experiences was *beauty*. Seven of the participants (Billy, Catherine, Heather, Jason, Jerry, Natasha and Violet) mentioned *beauty* for a total of 19 coded instances. Traditionally, *beauty* was used to describe the appreciation of the qualities of the place through the visual experience. However, *beauty* was also described through other perspectives. Jason describes the importance of *beauty* in relation to his preference for location of recreation especially in the context of physical activity, Jason explained:

In terms of the shorter trips and things that I do, I could go to the gym and workout for the activity and the exercise but I don't. I can't really do that in terms of my desire to exercise. I need it to be in a beautiful place. There are a couple places that I go to around town that give me that satisfaction of being in a really beautiful place that's close. That is why I live in Whitehorse.

Billy offers a very alternative and holistic perception of *beauty* to describe his perceptual experiences with place and outdoor recreation. He states:

It is like a way of experiencing nature and natural form without, not just by looking at it, but by interacting with it. By feeling the lines of nature, so like you

look at a tree trunk, or the shape of a leaf, or the shape of a wave, or a teardrop, or a woman's pregnant belly. The human skeletal shape, the human form. They all have these very similar curves, these natural curves - nothing is very jagged. Something looks like smooth and curves; sexy, beautiful and nurturing, it is these soft shapes. A straw bale house is really nice because there are a lot of curved corners and all that sort of stuff. We can look at those shapes and say that is beautiful, that woman's pregnant belly is beautiful, or that rock. Look at that way it is, it is so beautiful.

Becky, Carl, Jason, Natasha and Catherine all spoke to their experience of place as *powerful*. In many cases, *powerful* was used to describe the feeling of being in wilderness type landscapes that impart a significant and lasting feeling. Carl uses *powerful* to describe a specific type of experience and how that feeling of power gives him perspective in his life. Carl states:

I think when you go through a place and you think whoa holy shit that was quite a night. You will always remember that place as being pretty powerful. I don't know if you necessarily catch the details, I think it is a different sense of place. I imagine you go through something harrowing in a place and you have more of a connection to it on a spiritual level. Something very powerful, something that puts you more in a place of humility. Those experiences in places humble you and you learn to live in relation to that view of the world. You are not the supreme. You are pretty insignificant and pretty frail.

Powerful was also used to describe wilderness experience in contrast to every day experiences, Becky described this in her statements, “It is so powerful, because it might be a contrast to how I grew up or how most people live their day to day lives for the most part,” and she further states, “I just find that the wilderness is the best way to do that, that is where I have had the most powerful experiences in my life.” Natasha also related to Becky’s idea of *powerful*, she spoke to the descriptor *powerful* as:

I feel like it is difficult to have a really powerful experience with these places and then leave them behind. I guess it is a little bit of trying to take your interest in a place with you back to wherever you call home.

Finally, Catherine uses *powerful* to describe her ability to profoundly connect with God and Creation, she states:

One of the most special aspects about wild places is as a Christian I have a belief in God and a belief in God as the creator, and I really can acknowledge his creation in such an amazing, powerful and beautiful way when I am out in his creation. I feel that being able to connect with the creator in his creation and it can be very powerful and very meaningful.

Natasha was the only participant to speak to the *romantic* perception of the landscape. She describes her feelings of being in far northern Canada as, “It is the idea of romance up there, the landscape up there is a very, it is [a] very romantic type of place.” Both Billy and Catherine describe their perception of place experience through the code *peaceful*. For Billy, *peaceful* can be captured in the following excerpt:

It is really peaceful; I think that is something that attracts me. You know what, that is probably what it is. It is not that it is just one specific place, but it is the wilderness – winter and the mountain setting. I really enjoy that dichotomous thing. It can be really fast and intense [he is a snowboarder], when you are going it is like being one with the place, everything is happening. As soon as you stop, it is like super quiet and peaceful.

Catherine sees *peaceful* in relation to her connection with God and Creation. She states, “we are not separate from it, we are part of it. In that, there is kind of a peace and kind of like a deep connection that we are part of that creation.”

The final two codes that cover the descriptive perceptual experience for Billy, Nigel and Natasha were *mystical* and *magic*. These descriptors were difficult for participants to explain but are never-the-less important perceptions of their experiences. Nigel illuminates his struggle to understand the *mystical* and *magical* experience he feels through his perception of the landscape. Nigel states:

It seems like a cliché when you hear people say it is a spiritual place, it is magical, it is mystical, many, many people say that. You don't want to get wrapped up in clichés, I know I don't, I can't describe it, I do not know how to describe what is spiritual, mystical and magical about the place, I have always been trying to describe what it is I feel.

Billy describes magic through his kinesthetic relationship with the landscape, he states:

The magic comes in that dance. In how you go back and forth, it is in how you pick your line [for snowboarding], such as I am going to go over there, make that

turn there, do that, that, and that, but you would not be able to do that if the rocks and snow did not pile up that way. Each time you ride it is totally different, it is a total variety, it is just like when it all happens, it is so many factors coming together I guess. But I also really like that it is not an easy place to be, there is like, it takes a lot of effort to dance. It is a lot of energy and a lot of mental capacity and a lot of thinking on your feet to feel that magic.

The subtheme *descriptive*, described in the above section, communicates the expressive qualities participants perceive within their place relationships. The third and final subtheme discussed in relation to the theme *perceptual experience* is *perspective feelings*.

Perspective Feelings.

The final subtheme of *perspective feelings* completes the theme *perceptual experience*. The subtheme *perspective feelings* is represented by five codes. These codes are: *present* (7); *intimate experience* (4); *appreciation* (7); *feeling of being small* (7); and *silence* (7). These codes can be interpreted as part of the perceptual experience outdoor recreationists can have with place in regards to offering outlook and introspection in relation to other experiences or situations. This subtheme was not as densely saturated as previously described subthemes. However, the coded segments participants shared add important insight into the main theme *perceptual experience*. Each code is described in the following passages.

Billy, Becky, Catherine and Natasha all spoke to the feeling of being *present* through their perceptual experiences. Catherine spoke to her ability to feel free of distractions and present. She stated, “It is happening in those places [wilderness] because

it is where I can really be free from all other distractions and be present.” In addition, Catherine expands on her idea of being present from a multi-day wilderness experience perspective:

I just feel that when I am there [wilderness], I am, it is at times - we call it the "real world." On [Adventure Discovery] trips when I have been gone for weeks on end, that is what becomes the reality, it is the real world.

Similarly, Becky adds the perspective, “For me, it is just like I feel more, or by becoming more conscious of everything around me, I am more aware. That makes emotions or everyday experiences to me more powerful.”

The second code found within the perspective subtheme is *intimate experience*. This code adds further insight into how Carl, Jerry and Jason expressed this subtheme. Jason shared an *intimate experience* through one of his wilderness trips in northwestern Australia. He shared:

In the last sort of week or so when we were way in the North, there is this sort of dense, this place that has a ton of Aboriginal pictographs on the rocks. The density of these pictographs is like nothing I have ever experienced and these pictographs were from this Aboriginal group called the Wandjina who are 40,000 years old and they are still on the rocks. For a week, I would get to camp and get off the river and I would just go up into the woods in this forest with these boulder rocks everywhere, kind of in between, kind of like a bunch of marbles. Everywhere under every rock were these pictographs, just dozens and dozens of them and some of them were like, I don't think anyone has seen this one right here since the person who drew it probably. I am sure someone maybe has, I don't

know. We were in such a remote place that gets travelled so little that maybe a handful of people in the last 40,000 years have contemplated this drawing that I am looking at right now. That to me was such a powerful, novel and intimate experience.

Moving beyond *intimate experience*, the code *appreciation* was expressed by Billy, Catherine, Heather and Jason. In each participant's description was a feeling of great appreciation for the outdoors, nature and/or wilderness. Beyond the simple acknowledgement of the experience when "in place," they found that *appreciation* transited into their daily lives and gave significance to their outdoor experiences when "out of place." Jason shares his thoughts on appreciation of wilderness, "I try to take a role in protecting wild spaces and my time in those wild spaces has given me not only and appreciation that wilderness is super important for humans and for the natural system."

The second last code that describes *perspective feelings* is *feeling of being small*. This code captures a slightly different angle of *perspective*, one that speaks to the grandeur and size of place. Catherine, Fabiola, Jerry and Jason all expressed this *feeling of being small*. Jason alluded to the idea of feeling small in the following quote: "the feeling of knowing you are in a big space is just as important and attractive for me in seeking a place to go."

The final code, *silence*, was used by Billy, Nigel, Heather, Jason and Natasha. *Silence* not only spoke to the auditory characteristics of the place, but also offered perspective on the qualities presented through their experience in comparison to other

experiences in their lives. Nigel offers a stimulating commentary on how he perceived silence in his place relationships:

I struggle to be able to share what I feel about that place. You know, I mean, when I was working I would go out there during the Christmas holidays and dig a snow cave in the forest near one of the cedars and stay there for a couple of nights. You can almost hear the forest breathing, well how do you make someone believe that. How would you describe the sound of silence in an environment like that, so those kind of things.

Again, the perspective of silence is shared by Jason in regards to his choices of place. He states:

I have done longer expeditioning, the place always was really important to me. I loved - I sought out remote beautiful places where I would not see anybody. I was really seeking a bit of a combination of getting to that place where you are standing in that place and it gets really silent and you kind of contemplate how far you are away from people and development and that feeling of being in that place as pretty amazing.

The three subthemes, *emotional feelings*, *descriptive feelings* and *perspective feelings* encapsulate and describe the theme *perceptual experience*. *Perceptual experience* was a significant part of the participants' relationships with place as expressed within the qualitative interviews. Moving beyond the qualities of participants' *perceptual experiences* the next main theme within this study was labeled as *meaning found in the*

relationship. This main theme forms a significant portion of the findings presented in this study and works in consideration with the theme *perceptual experience*.

Meaning Found in the Relationship

The second theme found to be a part of the main theme *relationship with place* is *meaning found in the relationship*. This theme captures the many qualities that participants found meaning through and from in regards to their relationships with place. This theme is comprised of four subthemes. These subthemes include: *value*; *symbolic*; *place to learn lessons*; and *challenge*. Each subtheme will be discussed in detail in the following sections. These subthemes capture the totality of the theme *meaning found in the relationship*. Figure 7.0 offers a visual representation of the four subthemes and their relationships with the theme *meaning found in the relationship*.

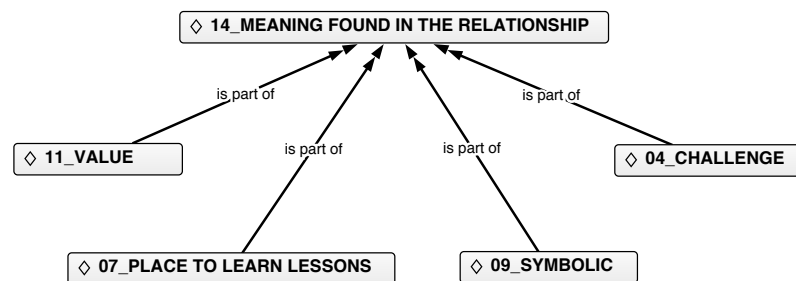


Figure 7.0. Theme *meaning found in the relationship* and associated subthemes.

Value.

The subtheme labeled *value* represents both the value and importance participants found within their relationships to place. The subtheme *value* was one of the most richly, and densely saturated codes within this study. Participants shared many facets of the meaning they found in their relationships with place, many of which were coded into the

subtheme *value*. This subtheme can be described through 14 descriptive codes. These codes are listed and described in order of density. *Value* is described through the following codes: *experiential* (22); *physicality* (20); *connect to nature* (11); *healthy* (10); *mental capacity* (10); *live in the moment* (7); *source of inspiration* (6); *enthusiasm* (4); *grounded* (2); *independence* (2); *longterm meaning* (2); *order into my life* (2); *meditative* (1); and *sense of wonder* (1). Figure 8.0 visually represents the codes used to explain the *value* participant's described in their relationships with place.

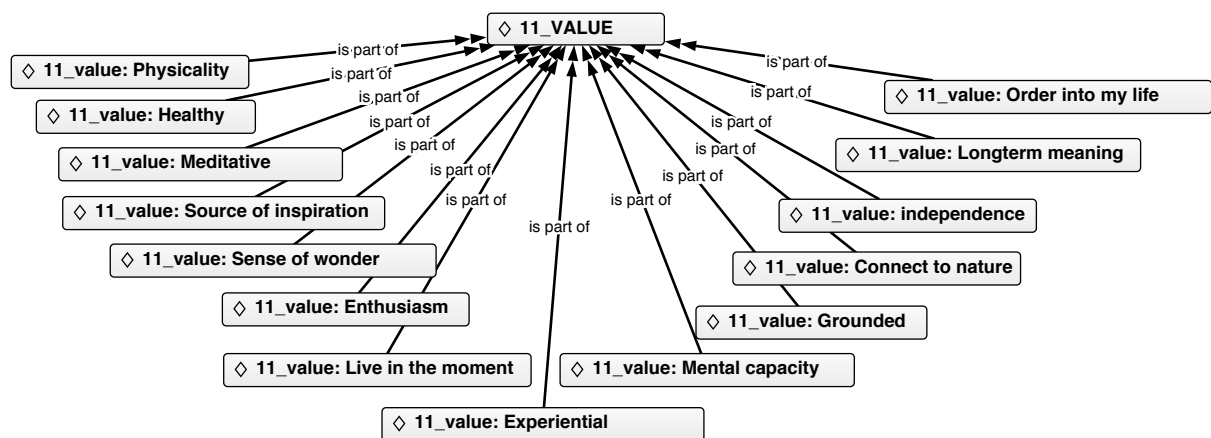


Figure 8.0. Visual representation of the subtheme *value* and associated codes.

Billy, Becky, Carl, Nigel, Fabiola, Heather, Jason, Natasha and Violet all found *value* in the *experiential* qualities of their place relationships. *Experiential* value was generally described through the opportunities afforded by having experience(s) in place. This component of *value* was used very broadly, yet rests as a foundation to demonstrating that relationships with place are valued through experiential practices and familiarities. Fabiola described her view of the *experiential* component as:

I value my connection to place through the memories that I have, the experiences that I have in that place, and just the profound connection that I have with the place itself and the people that I was on the river with.

Jason spoke directly to the value he saw in the code *experiential*:

I think that does affect how I approach everyday, if I come home even if I am not far from town if something happens at my house and I need to problem solve something. I think the skill and the way that I solve those problems are directly related to the experiences I had in those remote regions. If more of my experiences in the outdoors were maybe more front country experiences I would think that my ability and skills to problem solve would with limited and that ability would not be as good.

Working in union with ideas of *experiential* is the code of *physicality*. *Physicality* was used to describe the physical aspects of experiencing and valuing the physical qualities of place relationships. Billy, Carl, Heather, Jason, Jerry, Natasha and Violet used the code *physicality* to describe a part of *value*. *Physicality* included the embodied and kinesthetic usefulness of place relationships. Billy describes physicality through his actions while snowboarding in deep powder snow. He stated:

It [the mountain/ ski slope] is just sort of an open canvas, interacting with the natural world is like interacting with an open canvas you can kind of like, move in different ways that you dictate and also in the way the land dictates too.

Billy further speaks to the kinesthetic value of using his body. He said, “Part of it is being physical, how good it feels to use your body, to do something.” In addition to Billy’s thoughts on *physicality*, Carl spoke to his current need to replace the physical value he gained from hiking the PCT now that he has finished the hike. He stated:

I got into long distance running over the summer as kind of a replacement for not being able to hike everyday. It [hiking everyday] definitely rewired my brain for sure, the PCT hike. I start to lose it when I am inactive for a couple days, and I am much more focused on what I want in life.

Similarly, Violet spoke to the importance of the *physicality* of hiking from an athletic and training point of view: “It is great for staying in shape, staying physically healthy and active.”

Connecting with the surrounding environment is an important value for many of the participants in this study. Billy, Catherine, Heather, Jason, Jerry and Martin all spoke to the importance of connecting with nature through their outdoor recreation. *Connect with nature* was coded 11 times within these individuals. Martin spoke in general terms about the types of experiences his canoe club membership values. He stated:

Oh certainly, some people gain a connection [with nature] through the club activities and some people come to the club because they already have an established connection [with nature] and they are just looking for another modality to experience nature.

Heather confirmed her preference for connecting with nature versus everyday tasks of chores and activities, “Connecting with nature [through her outdoor recreation] is much better than shoveling snow or staying in the house cooking.”

Catherine, Heather, Jason, Jerry and Violet all saw part of the value of their relationship to place as a benefit to their health. The code *healthy* was found 10 times throughout the transcripts. Jerry simply stated that the importance of health within his outdoor recreation was, “It [recreating outdoors] is a quality, it is a health quality, general health and well-being.” For the other participants they also expressed the code *healthy* as relating to both their physical well-being and quality of life.

Working in concurrence with the code *healthy* was the code *mental capacity*. *Mental capacity* was also coded 10 times within the transcripts. This code recognizes the mental benefits of recreation participation in natural settings. Billy, Catherine, Jerry, Violet and Natasha all related to the value of their relationships with place for their own *mental capacity*. Natasha shares how she sees this within her own experiences. She stated:

A lot of people say that the experience of going up there [Nunavut] for a couple weeks at a time it’s grounding, you kind of get back to your personal values and what is important to you, you hear the little voices in your head a little better and things can calm down a little. I feel that it is good for me to do that every once in a while.

Fabiola, Billy and Natasha all found value in their opportunity to live in the moment. The code *living in the moment* describes these participants’ senses of place and time, and the value they place on that experience. The code *source of inspiration* was also considered a

value by Becky, Natasha and Fabiola. Each of these three participants found that their relationships to place provided them with inspiration. Becky described that her connections to place offer her inspiration in general and not in relation to one specific place. Becky shared:

I don't know. It seems hard for me because I do not know if I can describe one specific place, as I think there are so many factors that go into your decisions regarding changes. I think I have become a much more curious person [because of place connections]. I am a lot more inspired in my life by all these places.

Nigel and Vivien both experienced *value* as expressed through the code *enthusiasm*. *Enthusiasm* represented the appreciation and interest that participants had in their relationships with place. Nigel spoke about *enthusiasm* as a value he wanted to share with others: "Oh absolutely, wanting to share our enthusiasm for the area, we [the hiking club] wanted to spread that, that idea."

Several codes were only mentioned by a few participants. These codes were included within this section because they offer a larger scope to the individualized values that participants had within the meaning of their relationships with place. Catherine and Natasha found value in being *grounded* in their place relationships. These relationships allowed them to feel stable and supported within their experiences, both in place and outside of place. Jason was the only participant who felt *value* through the sense of *independence* he experienced within his relationship with place. Fabiola and Violet found value in *longterm meaning*. The code *longterm meaning* was used to represent the value of place as a stable feature in life. For instance, Violet had found *value* in mountains because she has been and believes she will always be connected to them throughout her

life. The code *order into my life* was important for Jerry and Heather. Spending time recreating in place was an important feature that they both looked forward to having as a part of their regular schedules. Jerry also found value in two further codes, the *meditative* qualities of his experiences with place and the value of gaining a *sense of wonder*.

There are many values that individuals report gaining from their relationships with place. This section summarized those values that were most significant for participants within this study. While some of the values presented were not as generalizable across the sample, those that were included add interesting insights into the personal values participants had with their relationships with place. The following section discusses the symbolic meanings that participants experienced in their relationships with place.

Symbolic.

The second subtheme used to describe the theme *meaning found in the relationship* is *symbolic*. The subtheme *symbolic* demonstrates that participants found meaning through their place experiences that could be applied to other parts of their lives or represents something beyond the physical qualities and characteristics of place. Often this symbolic meaning is the reconciliation of their place experience and another experience within their lives (often not connected to their outdoor recreation). This subtheme is comprised of three distinct categories: (a) *personal*; (b) *representative*; and (c) *practical*. Figure 9.0 displays the subtheme *symbolic* and the three categories of that subtheme. Also included within Figure 9.0 are the main codes that represent each category.

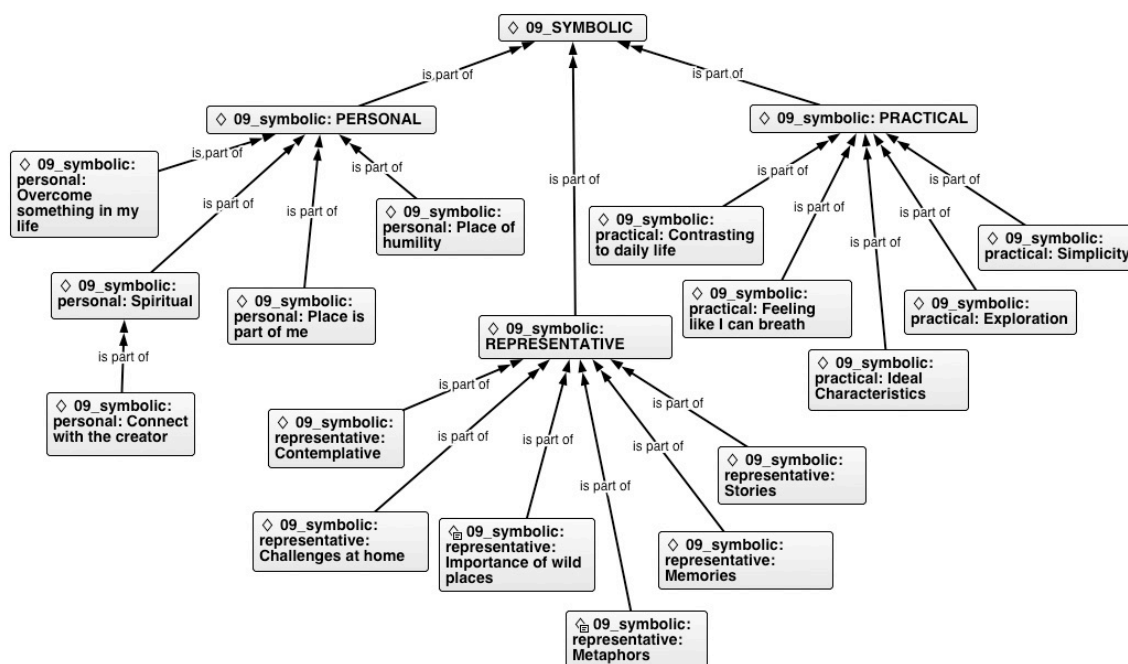


Figure 9.0. Visual representation of the subtheme *symbolic*, each of the three categories and the associated codes.

The category *personal* represents the symbolic meanings participants felt that are relevant to their individuality and personal significance. This category is comprised of the following codes: *overcome something in my life* (2); *spiritual* (7); *connect with the Creator* (7); *place is part of me* (3); and *place of humility* (3). The code *overcome something in my life* was expressed by both Carl and Fabiola. Carl spoke to the symbolic meaning of his experience hiking on the PCT. He explains that his experience symbolizes personal achievement and has built his personal outlook on what is possible within his own life. Carl shares:

I also gained the ability to go for it, it kind of lowers the barrier between what you want and what you think you can achieve. I had the PCT in my mind, I did not know if it was possible, then I found out that it was very possible for me to do. So after that I basically had no excuse to hold back from anything else in my life.

Nigel, Carl, Jerry and Catherine all found symbolic value through the code *spiritual*. The code *spiritual* ranged in how it was utilized and what it represented for the participants. For example, Catherine and Jerry both spoke of *spiritual* in terms of their connection with the Creator. Catherine shared her experience of the code *connect with the Creator*:

Well, to see what has been created [by God]. For example, a river that is big and strong and flowing and has flowed for hundreds if not thousands of years or a mountain that has stood. To see the power of creation, the power of the weather, and the storms, and how life is always held in this delicate balance within ecosystems and to see all of the connections and how everything still works despite it being so complex and that I find. I view that as a very powerful thing. It connects me back to the creator [God].

In other situations, *spiritual* was considered to be relevant to secular notions of spirituality, such as how Carl viewed spirituality as a personal pilgrimage through place. He stated:

On a spiritual dimension, I think when I am drawn to certain trips it is coming from a pretty deep place and that if I go through with it, it is a passage or a pilgrimage. For me it feels like a kind of offering.

George and Natasha both described place as an important part of who they are. *Place is part of me* was the code used to describe this *symbolic* meaning. George told many stories about how a special place in his early childhood not far from his parents' farm continues to be *symbolic* of his childhood and all the personal meaning that he gained from his time in that place. Meanwhile, Natasha spoke about how she felt that the meaningful places in her life are symbolically important, she believes that, “[she] crafts her identity from these places” and to go back to these places or to remember her time in those places refocuses her on who she is and how place is an important part of her.

The final code, *place of humility*, was expressed by Carl as symbolically important. Carl explained *place of humility* in the following quote:

I imagine you go through something harrowing in a place and you have more of a connection to it on a spiritual level. Something very powerful, something that puts you more in a place of humility. Those experiences in places humble you and you learn to live in relation to that view of the world. You are not the supreme. You are pretty insignificant and pretty frail.

Some participants in this study found *personal* symbolic value in the meanings they took from their place experiences. In addition to the *personal* symbolic value many participants found symbolic value that was more *representative* for them. This category is explored in the following section.

The category *representative* is comprised of seven codes, and each code offers perspective on how place relationships can be symbolically illustrative when away from place. The seven codes that make up the category *representative* include: *contemplative*

(3); *challenges at home* (3); *importance of wild places* (10); *metaphors* (9); *memories* (22); and *stories* (9).

The code *contemplative* was used only by Nigel and Jason. For these two participants, place symbolized somewhere they found the opportunity to be *contemplative*. Catherine, Fabiola and Jason all felt that the meaning they found in place was symbolic of *challenges at home*. The code *challenges at home* was described by Catherine as, “when you go home, back to the city, that is like a world of, I don't know, that seems to be where there are way more challenges in life, things are simple out there [in the wilderness].” In addition, Jason offered his symbolic view of “the expedition” and how it symbolizes *challenges at home*, he stated:

Everything I think I do in life, kind of like is a little expedition in the wilderness. The people that you have around you and with you, you need in order to be able to move forward and complete your expedition of life. So I think I treat the people around me like they are expedition mates and I think that comes from spending time in the wilderness from a certain group of people that you know you need to have with you and you need to have good relationships and help people out. I think the way that I take care of my gear and the way that I take care of my equipment and make sure it lasts and the way I plan ahead, anticipate challenges in the future and prepare for them, I think all that kind of stuff and how I do that in life is similar to how I have travelled in these wild spaces, definitely influences it.

Fabiola, Jason and Natasha all felt that their meaningful relationship with place symbolized the *importance of wild places* for both themselves and for world around them.

Fabiola explained how this code (*importance of wild places*) related back to her everyday life, “It certainly taught me a lot about the importance of wild places in our day to day lives and that they are more fragile than I suppose I had originally thought.” Jason also offered his views of the *importance of wild places* and how they are symbolic for him personally and the larger communities that he is a part of. Jason shared:

From the environmental side of things, we definitely need those places to exist. Even if we never go to them again, in some places we maybe should not go to them. I don't know but, the world and the globe and the environment, the ecosystem needs untouched places for the ecosystem to function. If we get rid of those places not only will the ecosystem die, we will die. They have to exist regardless if I have been there or not or if I have planned to go there.

Catherine, Jason, Natasha and Violet all described their relationships to place as symbolic from a metaphoric point of view. The code *metaphors* was used to represent the comparisons that Catherine, Jason, Natasha and Violet made from the meanings found with their place relationships. Catherine spoke directly to the code of *metaphors* in the following passage:

There are so many metaphors that can be drawn with spending time there and there is so much that you can learn about yourself from spending time with those other living things or even non-living things like a mountain or a river.

Natasha also related the idea of how her connections to place can have a metaphorical symbolism:

Certain places definitely resonate with me compared to other places. I guess, some places are much more dramatic, are much more exciting or I don't know, even weather events can have certain or have meanings such as metaphors for what is going on inside the person.

The most densely cited code for *representative* and *symbolic* meaning was *memories*. *Memories* was coded 22 times within the transcripts. Catherine, Carl, Fabiola, Heather, Jason, Natasha and Violet all found significant symbolic meaning through their *memories* associated with place. Natasha expressed that she thought that repeated visits to a place and the memories of each of those visits helped to build a connection to that place for her, she stated:

Yes, going back year after year, you have the memories associated with the previous times you have visited those places so you can relate to the place over time. So I feel like that kind of builds a relationships or a sense of place.

For Fabiola, the *memories* of the places she has connections with brought forward strong emotions, "I think more so a memory, it is also something I have a hard time thinking about without getting angry." Finally, for Violet the code *memories* symbolized her reflection on a life well lived through adventure in many of the places where she finds meaning. She stated:

I am 71 years old and my husband is 72, we can sit back with a glass of wine and reminisce about these things and just say, how did we ever survive that, my god. We are amazed at ourselves. People don't do what they want to do, people so often say oh I will do that when I retire, sure you will!

Finally, the code *stories* is associated with the category of representative and was often linked to the code *memories*. *Stories* were important symbolically for Carl, Catherine, Heather, Jerry and Violet. For Violet, stories act as a conduit for her to both share the experiences she has had in place and to give her experiences symbolic value within her life. Violet shared the story of her experience as a member of the first group to hike overland into the Cirque of the Unclimbables on the border of the Yukon and Northwest Territories.

Okay, whenever I am telling a story related to this type of environment I always refer back to the Cirque hike, that was the biggest challenge. That was the most difficult, when we went in there was no one that we could confer with, we knew from the maps that there were six places that we might not be able to get past. So every time we got past one of those obstacles it gave us that much more confidence that we might make it. The challenge was extreme - it was 18 days and we were carrying all our own food, there was no food drop or anything. That to me was, like John calls it our grand finale [laughter].

In addition, Carl offered his view on the relevance of stories as symbolic within his outdoor place experiences:

I will really remember those days and I can basically go back chronologically in my head and pretty much name every day or the 140 days on trail and I think that's less of a testament to my memory and more of a testament to the fact that everyday is embedded with its own story and that your level of distraction is pretty low when you are travelling.

The final category found to describe the subtheme *symbolic* is *practical* symbolism. This category is described through five codes. These codes include: *contrasting to daily life* (7); *feel like I can breathe* (3); *ideal characteristics* (3); *exploration* (8); and *simplicity* (5).

Becky, Carl, Catherine and Fabiola all found meaning in their outdoor places because they offered *contrast to daily life*. This contrast was symbolic because it gave meaning to their place relationships when not participating in outdoor recreation. This contrast offered them a sense of the different ways in which place experiences (both in the city or back home) and in the wilderness are important parts of their lives.

The code *feel like I can breathe* was used by Jason and Jerry as an example of the *practical symbolic* meaning they found in their place relationships. *Feeling like I can breathe* represented a practical contrast between their daily lives (while not recreating in the outdoors) and the meaning that they sought through recreation in outdoor places. Jason shared his sentiments on the symbolic value of having wild spaces:

So for me personally I want to know that those wild spaces exist, even if I do not go there I want to know that they are there for the hope of it and the feeling of being able to breathe.

Fabiola found *symbolic* meaning in the *practical* qualities of place. She found this meaning in terms of a place having *ideal characteristics* for how she wanted to recreate and how she saw her relationships to place. Fabiola shared her thoughts on what she considers the *symbolic* value of her connection with one of her meaningful places (a river in Quebec): “I think inevitably when I canoe other rivers and I see how great they are

and I have these great river experiences I often think back to the [river] as having the ideal characteristics.”

For Fabiola, Catherine, Heather, Jason and Jerry their relationships to place were important symbolically for the purposes and meaning found in *exploration*. These five participants found symbolic meaning in *exploration* and saw the ability to have *exploration* as a factor of their relationships to place as important, both while in place and when away from place.

Finally, the code *simplicity* describes part of the *practical* and *symbolic* meaning that Billy, Catherine and Fabiola found in place. Catherine described her view of the *symbolic* meaning of *simplicity* in the following passage:

In that simplicity, I feel like I have learned, yeah, lessons come easily and you can absorb them and you can integrate them, and think about them more clearly then when you are bombarded by so many different other distractions and tasks and people and other things in your regular life.

The subtheme *symbolic* is comprised of the categories *personal*, *representative* and *practical*. Each of these categories describes a part of the *symbolic* meaning participants found in the *relationship with place* through outdoor recreation. The following section explores the codes that illustrate the subtheme *challenge*.

Challenge.

The subtheme labeled as *challenge* was representative of the meaning participants found in having challenges and hardships as a part of their outdoor place experiences. Becky, Catherine, Fabiola, Heather, Jason, Martin and Violet all spoke to the meaning

they found in place through *challenge*. *Challenge* was considered in regards to both the qualities of the place and the physicality of the recreation, both being important ways participants found meaning. In general, *challenge* was recorded 18 times within the transcripts and described in 11 additional specific codes. These codes are described in the following section and include: *accomplishment* (2); *adventure* (2); *challenging place to be* (9); *commitment* (6); *my own power* (5); *problem solving* (2); *push myself* (4); *risk* (1); *self reliance* (3); *skill* (4); and *time commitment* (2). Figure 10.0, displays the 11 codes that describe the variance to the subtheme of *challenge*.

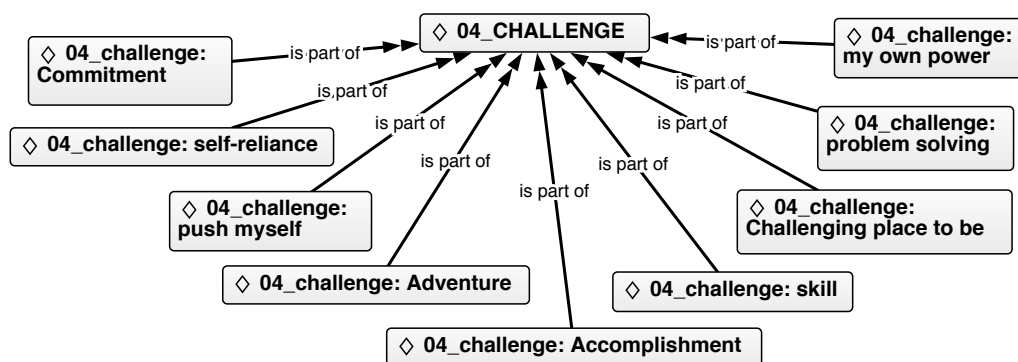


Figure 10.0. Visual display of the subtheme *challenge* and associated codes.

The code *accomplishment* was cited by both Becky and Catherine as a specific example of how they found meaning within recreation. Both found meaning in their relationships with place through their abilities to accomplish the tasks and goals of travelling through wilderness environments. Becky reinforces this code with her statement, "the sense of accomplishment and some kind of challenge can make a place meaningful, or make a place exciting for me."

Adventure was coded within the transcripts of Jerry and Violet as a type of *challenge*. Violet spoke about how adventure is part of the experience for her and she finds meaning in the *challenge*. She shared:

I am known for being a little bit more enthusiastic than smart [laughter] because I can talk you into going anywhere! Now I don't ever up play the difficulties that will challenge you, because I just consider that part of the adventure.

Billy, Carl, Catherine, Fabiola, Jason, Natasha and Violet each found that *challenge* was related directly to the difficulties of the place. This experience was coded as *challenging place to be*. Violet shared a profound experience she had in Kluane and how the *challenge* of that situation was important to her. She shared the following quote:

Kluane is amazing. So you know what the landscape is like, it is unforgiving. If you make a mistake, you know like one time I fell in Kluane and shattered my arm. I was really hurt, I had to walk out, you know it was four days until my time was up and the Wardens would come looking for me. I could not lay there with a shattered arm for four days. The dangers of some other things happening to my body was too great. The girl that I was with could not go out by herself because she could not find the way, so I had to go out with her. That meant 12 hours of walking down rocky creeks and over passes until we got to the highway at midnight. So it is unforgiving but when you survive it you just feel that much better about yourself. You can survive - you can do this. If you can do this, you can do something else.

Commitment was an essential component of *challenge* that Carl, Nigel and Natasha reported. This code was significant because it allowed these participants to find a sense of *commitment* in the challenges they experience in place. Commitment was

important in the moment (during recreation) and when reflecting on the meaning participants held with their important wilderness places.

The code *my own power* was mentioned by Jason and Violet. *My own power* represented the importance of the *challenge* associated with being in place (generally wilderness places) through their personal physical effort, endurance and stamina. Jason saw the smaller challenges he experienced in place as relevant to *problem solving* and found meaning back at home when encountered by situations where he needed to be creative or solve problems.

The code *push myself* was used by Heather and Jason who both found meaning in being able test and extend their personal comfort zones and abilities through the various challenges of recreating in outdoor places. Carl saw *self-reliance* as an important factor in finding meaning through *challenge*. Carl shares his view on how *self-reliance* is built:

I also backcountry ski and you get in those situations a lot too where you really have to pay attention with what is going on with the mountain and you are pretty far out at a time of year when not a lot of people are in the backcountry. I am usually, I am always with other people when I am doing that. You get a lot of benefits that come with [the challenges of] that type of self-reliance.

Finally, Becky and Jason both saw *challenge* as a way to build a variety of *skills*. The code *skills* ranged from practical backcountry recreation *skills* to personal *skills*. Participants found meaning in a number of different ways through the subtheme *challenge*. The following section adds to the subtheme *challenge* and outlines the subtheme *place to learn lessons*.

Place to Learn Lessons.

The subtheme *place to learn lessons* was representative of the significance participants found in the lessons they learnt during outdoor place experiences. Catherine, Fabiola, Jason, Jerry, Natasha, and Violet all spoke to the meaning they found in the lessons they learnt while in place. Experiences in place offered the context for where lessons were learnt. The learning that participants experienced ranged from personal learning to practical learning. The overarching consideration in the subtheme *place to learn lessons* was that participants took some type of learning away from their outdoor recreation place experience and could apply it to other aspects of their life. *Place to learn lessons* was recorded 27 times within the transcripts and described in five additional codes. These additional codes are described in the following section and include: *place as teacher* (2), *confidence* (7), *learn about myself* (9), *learn through experience* (5), and *long term lessons* (2). Figure 11.0 displays the five codes that help describe the facets to the subtheme *place to learn lessons*.

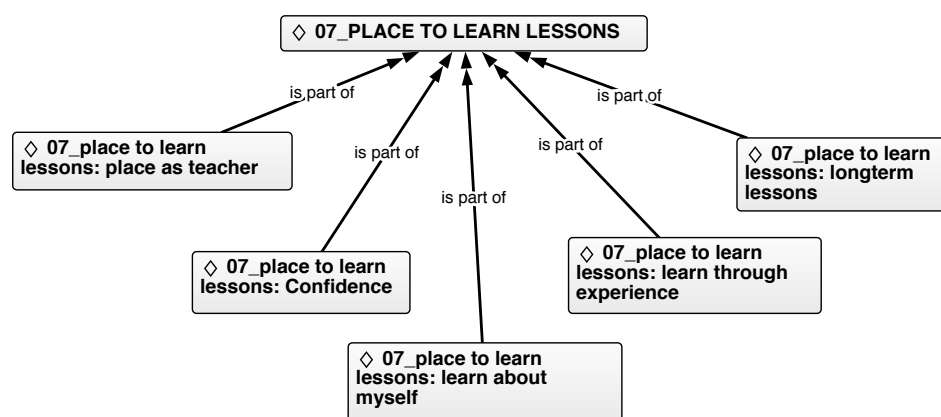


Figure 11. Subtheme place to learn lessons and associated codes.

Catherine offered her account of the meaning she finds and how she learnt lessons through her place-based experiences. Catherine stated:

In that simplicity, I feel like I have learned, yeah, lessons come easily and you can absorb them and you can integrate them, and think about them more clearly than when you are not bombarded by so many different other distractions and tasks and people and other things in your regular life.

Catherine's account is consistent across many of the participants' feelings of how a connection to place can increase the potential and ability to learn a variety of lessons. This code speaks to both the qualities of the place relationships and importance of these qualities to encourage opportunities to learn.

Fabiola found meaning as expressed in the code, *place as teacher*. Fabiola spoke to a specific place as having the capacity to be a teacher in her life: "I just think that the [river] was such a good teacher for me. It was this place that taught me many lessons while I was on it and when I was really far away from it." The code *confidence* was expressed by Carl, Jason and Violet. These three participants expressed that they learned how to be confident through their place relationships.

Catherine, Fabiola and Heather each found great personal learning through their place relationships. The code *learn about myself* was used to describe the learning they each personally experienced. Catherine shared her thoughts on *learn about myself*, as follows:

Places where I have learned so much about myself, that I feel like I could not have necessarily learned in the same way somewhere else, and places where I have really connected with the core of who I am and with other people and with the

natural world and so I prefer, those are reasons why I prefer to be there because they are very special places.

The ability to *learn through experience* was recognized by Carl and Catherine as a means to learning lessons through their place relationships. Carl shared, “I think I gained the most from those experiences just really learning to trust myself.” The final code used to add depth to the subtheme *place to learn lessons* was *long-term lessons*. Both Carl and Catherine felt that many of the lessons they learnt while in place were significant, made lasting effects on their lives and continued to be relevant.

The theme *meaning found in place* is comprised of four distinct subthemes: *symbolic*; *value*; *challenge*; and *place to learn lessons*. Each of these subthemes offers depth and complexity to what participants experienced and how they found meaning within their place experiences through outdoor recreation. The following section outlines the final consideration (*social*) found to be relevant to the theme *relationship with place*.

Social

All participants within this study related to the social influences that impact meaning and significance on how place is experienced through outdoor recreation. The theme *social* was not an overtly significant or composite theme for respondents. However, the theme is worth mentioning because it plays a role in the place experience, especially for outdoor recreationists who often recreate in groups. Given this, the theme was coded 57 times within the transcripts. This theme is generally comprised of the social

connections and social bonding created through place experiences within the group setting. For respondents, “group” could represent one acquaintance or many individuals.

Several distinct codes were categorized within the theme *social*. These codes help explain the theme *social*. The first code, *connect to my father* (1) was used only by Fabiola. She found significance in place because of the social connection and opportunity to participate in the outdoor recreation with her father. Fabiola plainly stated, “The only canoe trip that I have ever done with my father was on that river.”

The second code used by Becky, Nigel, Heather, Jason, Jerry and Violet was *share the place* (16). Each of these participants wanted to share the meaning they found in their place experiences with others. This code is significant because it highlights the importance that participants have for their meaningful places and shows that they believed the meaning to be important enough to want to share it with others. Violet offered her point of view about the importance of sharing her meaningful place experiences with younger generations:

Now I am getting old, I am not able to carry 50 pounds anymore [in her backpack while hiking]. When I get younger people who want to learn more and more I am thrilled. To me that is such a huge compliment that they will carry extra weight for me, so that they can go with me. What a compliment that is. It really is, the young people you know the ones that really think about it I guess, they see that if they do the same thing they will get the same admiration and the same, the same rewards of just being out there and knowing the landscape and knowing to survive, not that survival is so difficult with all our modern gear you know. But it still is, for the newcomer it is very difficult.

Beyond the code *share the place* with others, Nigel felt inclined to *educate others* about his meaningful places. He felt that he was able to give back to the places to which he ascribed importance by educating others with the information he had gained through his time in place. Given the intended sample utilized within this study, the subtheme *influence of the club* was found to play a role on the theme *social*. This influence is discussed in the following subsection of the theme *social*.

Influence of the Club.

The subtheme *influence of the club* is a significant finding for this study in regards to the relationship the subtheme has with other themes. The subtheme *influence of the club* was found to only be influential in regards to the theme *social*. Club membership and participation in club activities was not a significant influence on the place relationship for participants within this study. The subtheme *influence of the club* can be described through the following five codes: *club activities* (17), *club membership experience* (16), *providing access* (3), *promoting the place* (1), and *volunteering* (3).

Nigel, Heather and Martin spoke to the influence of club activities on their ability to connect with place. The club often gave them the opportunities to participate in outdoor recreation activities with other members in which they found value in the *social* experience. Martin shared one story of how a club-sponsored activity was able to bring out paddlers. He stated:

We get 3000 or 4000 people coming out for river day because the fishing show gets Berkley to donate 600 or 900 fishing kits, the fishing people run this big intro to fishing and all the kids have to go through this multi station thing about

learning how to fish and then they get to go cast in the pond with their new fishing gear. It brings 3000 - 4000 people down to the park on a nice day and we offer all kinds of introductory paddling stuff and there are other, you know the Coast Guard and the cops and Lifesaving Society are there promoting water safety and the hunter education people are there talking about wildlife conservation and our provincial environment department shows up with their displays of stuffed critters, anyways it is quite a busy little show and that keeps us busy for the next couple weeks at the paddling centre because we do some paddling lessons and they learn about the place and they start showing up on a regular basis.

In addition to the club being able to provide activities for members to get together, the code *club membership experience* captured the sense of belonging that Nigel, Heather, Martin and Violet experienced as members within their respective outdoor clubs. This code was also primarily based on the social aspects associated with being a member of a club.

The following three codes were relevant only to Nigel's experience as the president of a regional hiking club. Nigel found that *providing access, promoting the place* and *volunteering* were influential codes to describe the importance of being part of the club. Again, these codes were directly related to the social influences of a relationship with place. Nigel found great satisfaction in being able to volunteer with other club members to help with maintenance and building projects that would benefit the club members. Nigel expands on his experience with his meaningful place in regards to the social aspects of being a member of an organized club, he offered the following example:

Well, over 200 people have been involved in the [Sunbeam Trail, Old Forest] site it is all one area. The [Sunbeam Trail] is 15 km long, it is a backcountry trail and we actually started building that first and the nature trail, which is known as the [Old Forest] trail evolved out of that [Sunbeam Trail] project, so it is all in the same area. The core, as I say there have been over 200 people involved in the work out there over the years we have a small group of retirees who fortunately are all very strong and healthy and very resourceful. In particular, working on the boardwalk which as I said was to create full access to the forest. It always seemed like a marvelous thing not only for me, but for all of us together. We are fortunate to have our abilities to provide something to allow everyone to get into the forest.

The subtheme *influence of the club* was only significant to the theme *social*. This relationship was surprising given that it was assumed that members of groups, clubs and associations would have stronger ties to other aspects of their place relationships.

As discussed in the previous pages, the theme *relationship with place* has five main themes that hinge upon it (*participation in outdoor recreation, characteristics of place, perceptual experience, meaning found in the relationship, and social*) and form the central experience for participants' *relationships with place*. The central theme *relationships with place* was found to impact the theme *influence on life course* and was found to be the cause of the theme *preserve and protect*. These two themes will be discussed in the following sections. Figure 12.0 offers a visual representation for the relationship between the three themes.

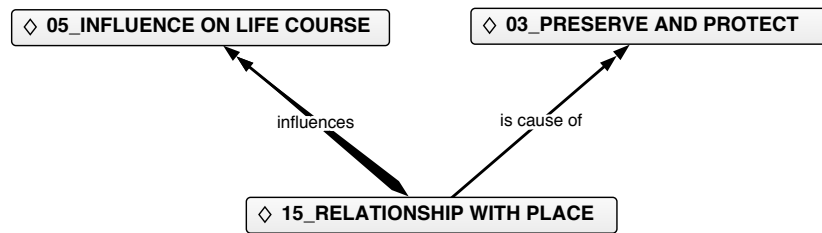


Figure 12.0. Visual representation of the themes *relationship with place*, *influence on life course* and *preserve and protect*.

Influence on Life Course

The second major themes found within stream B was *influence on life course*.

This theme captures the ability for participants' relationships with place to influence their lives beyond the recreational pursuits. Participants expressed this theme in a variety of ways, but in abstract the theme is representative of the influences that a relationship with place can have on an individual's life. The theme *influence on life course* is comprised of nine codes, these codes include: *enriched my life* (3), *ended a relationship* (1), *influence on life* (13), *change in behaviour* (8), *big part of my life* (4), *lifestyle* (21), *life choices* (17), *growth* (3), and *changed the track of my life* (24). Each of these codes is explored in the following section. Figure 13.0 offers a visual representation of the codes that comprise the theme *influence on life course*.

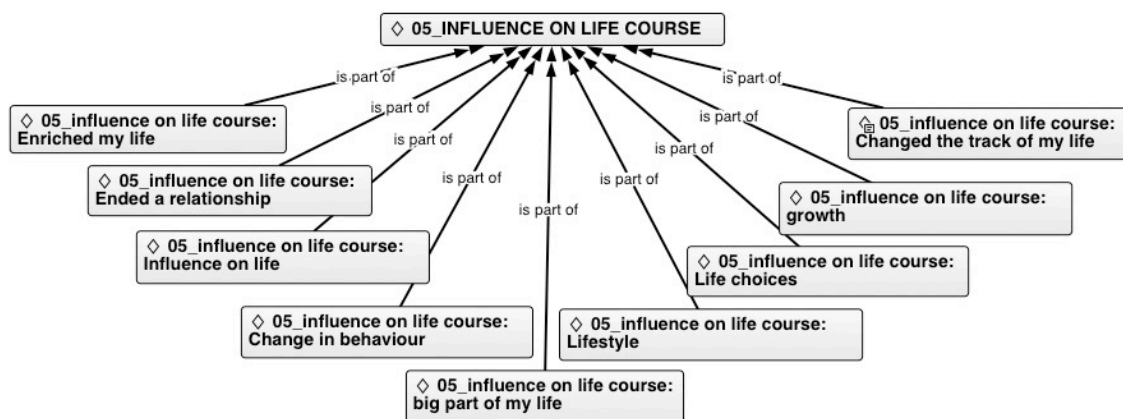


Figure 13.0. Visual representation of the theme *influence on life course* and associated codes.

The code *enriched my life* was expressed by a single participant, Heather. It was clear that Heather recognized the immense impact that her relationships have had on her life. She shares the impact in the following quote:

I think they [outdoor place experiences] have enriched my life hugely, if I had not done those things I think my life would be much shallower. I think they [outdoor place experiences] help to make me the person who I am. They certainly - like I write as a hobby and they have certainly, that is nearly always what I write about - is about things that I have experienced out in the wilderness.

Similarly, Fabiola gives an excellent example of how her *relationship with places* has given her the resolve to make changes in her life. For example, the code *ended a relationship*, is one example of how her *relationship with place* has guided her life, “right after getting back I ended a relationship, I moved to Montreal I started an NGO that was aimed at protecting it [the river] and based my life around that river for 4 or 5 years.”

The code *influence on life* was expressed by Billy, Becky, Catherine, Jerry, Jason, Natasha and Heather. This code represented the broad influence that place relationships

had within the lives of participants. Heather shared the influence that her relationship with her local places has had on her life, “if I didn’t already have this connection locally and in the more distant places, then maybe I would have never run for political office for the Green Party, so those [connections] have been a big influence on my life.” Similarly, Natasha believed that her relationships to place gave kept her sanity levels in perspective. She found that whenever life became too overbearing she was able to either venture back to the places that meant something to her or to think back to the influence that she has felt through her place relationships. Violet shared her general feeling that her relationships with place and her experiences in place have influenced her life. Violet’s story exemplifies the ability for a strong place connection to inspire substantial change within an individual’s life. Violet recalled the importance in the following quote:

It makes me healthier for sure. My first husband was an alcoholic. I could have continued in that life style or continued living with him in the type of environment, that was really, that was not good. Hmm. Yeah, it has influenced my whole life because it [outdoor place experiences] is my life.

For participants such as Becky, Fabiola, Jason and Jerry, changes to specific behaviours within their lives were coded as *change in behaviour*. This code represented the influence that place relationships could have on shifting behaviour within the participants. Becky shared that she thought her time connected to place has enabled her a specific ability “I think I am a more curious person as a result of my time connected to place. I think they have changed my behaviour.” Fabiola’s experiences and connections have led her to work for positive change within her life. In addition, Fabiola shared how

her time spent in place has given her the ability to look at other experiences and situations in her life differently, she stated:

I think it has caused me to look for, I don't know necessarily how to explain it, but look for the nuances of, don't be so hung up on your schedule that you forget to appreciate the spontaneous experiences that you can have if you let them in. It taught me that I love canoeing, I guess I already knew that! It taught me a lot about the simplicity in life and that I want that [simplicity], and that I seek that simplicity.

Nigel, Heather, George and Natasha all expressed the code *big part of my life* to describe the importance of their place relationships in perspective to other aspects of life. Nigel directly identified that his connection with his meaningful place has been a significant part of his life. Nigel shared his perspective of this connection with the hiking club and the Old Forest site, "not only has that involved our club and other outdoor enthusiasts over the past four years it has been a big part of my life. That is why that particular area is very special to me, personally." Heather also shared how her place relationship has been a big part of her life. She lives in a rural area of Northern British Columbia and experiences wilderness right out her backdoor. Heather stated:

It would be really significant, like we sometimes have this discussion because there is a lot of snow to shovel including lots of roofs and stuff every winter. We think maybe at some point we would have to move, but we both want to stay here until we die. Hopefully that will happen, I would just hate not to be able to strap on my skis whenever I want to and just set off for the day. That is an important part of my winter life.

The code *lifestyle* was used by Carl, Catherine, Heather, Jason, Natasha and Violet to describe the influence that their place relationships have on the routine and genre of their life. Carl speaks to the importance of recognizing that his place experience can become his lifestyle while long distance hiking and how he finds significance in embracing that modality. Carl further believed that his experience while long distance hiking has given his life a different perspective. He shared, “It definitely rewired my brain for sure, the PCT hike. I start to lose it when I am inactive for a couple days, and I am much more focused on what I want in life when I am hiking.” Catherine also identified with making time for her place relationships to happen. In her situation, she prioritizes and organizes her life so that she can have outdoor recreation place experiences on the weekends. Catherine explained how wild places influenced her lifestyle, “How I live my life, my schedule involves getting out to wild places, whatever that looks like or wherever or how far.”

Billy, Carl, Catherine, Fabiola, Heather, Jason, Jerry, and Natasha all identified with the code *life choices*. This code represents the significance that strong place relationships can have on influencing many of the choices participants make within their lives. For example, Billy shared how his passion for backcountry snowboarding has influenced his decision to live as close as he can to a location that enables him to participate in backcountry snowboarding. Billy enthusiastically shared:

Well, up to this point, it has dictated a lot of my life choices. You know I live in [a town in the mountains], it’s not one-hundred percent because I love snowboarding, but pretty close to one-hundred percent. It was a major factor in

the decision; I can access it [snowboarding] close to home in the best damn place in the world.

Becky, Carl and Natasha all resonated with the code *growth*. The code *growth* was used to depict the ability for a positive relationship with place to influence *growth* within the participants. Natasha offers an example of how *growth* was captured in her early exposure to wilderness places, she shared:

From my perspective, I had never been camping before I was 16 years old. My first camping trip was a month long Outward Bound course. I feel that is where a lot of my growing or transitions from my early teenage years into a bit more of adulthood. With those transformative experiences of having an immersive wilderness experience. So I feel like it is tied a lot into my coming of age as a person and defining my own values and the wilderness has been a big part of that for me. Yeah, I guess defining your own character too, I guess everyone has their own thing that they feel adds value to their own lives and I think wilderness is a pretty big part of that.

The final code that was assigned to describe the theme *influence on life course* was *changed the track of my life*. This code describes the ability for a place experience or place relationship to divert the path of a participant's life course. Billy, Becky, Carl, Nigel, Catherine, Fabiola, George, Jerry, Jason, Natasha and Vivien all felt the significance of this code. Jerry shared how his place experience has changed the track of his life from an early age:

When I was 12 years old I had a pretty pivotal experience out in the mountains in the Rocky Mountains on horseback for 10 days doing a packhorse trip with some family friends. When I was 12, I up until then only spent time in Ontario and didn't really know what mountains were and so when I first saw them I thought the snow on the top of the mountains was clouds, I was just awestruck with their beauty. From 12 years old I kind of developed this real infatuation with mountains that still continues to this day at 35 years old.

In a very similar manner, Violet shared how her appreciation for a wilderness place (i.e., Rocky Mountains) changed the path of her life:

I took a trip to Edmonton by Greyhound bus and then to Jasper. The poor bus driver, I was sitting in the front of the bus in the passenger seat just oohing and aahing like only an 18 year old girl can do. I was totally smitten and knew that I would have to live in the mountains right then. I knew that right then. Now this is something that I am working out right now. I am working on a book on my childhood and it was a pretty rough childhood. I certainly didn't have a secure home. I was from a poor immigrant family so on and so forth. It was not a very stable home. I had a stepfather he was an alcoholic and on and on. So you get kind of a rough picture there, when I saw the mountains I was thinking it was their solidity and their stability that drew me to them. I knew that they were going to be there as long as I was going to be alive.

Violet also shared how her relationship with mountains has both been a significant addition throughout her life and how it has positively changed the track of her life. She stated:

So what has that done for me, well first of all it has given me a really exciting life, a healthy life because I always say, had I liked heroin better than mountains I would have been a great heroin addict. But I didn't, I loved mountains you know.

The theme *influence on life course* offers stimulating descriptions of how participants' relationships with place can have extraordinary effects on their lives. The second main theme to be caused by strong relationships with place is *preserve and protect*. This theme is discussed within the following section.

Preserve and Protect

The third main theme, *preserve and protect* is comprised of four subthemes. These subthemes are: (a) *fight for*, (b) *concerned about*, (c) *involved in*, and (d) *reasons to protect*. Figure 14.0 visually displays the subthemes of *preserve and protect* and each of the related codes that describe each subtheme. Each of the subthemes of the theme *preserve and protect* are discussed in detail in the following sections.

The first subtheme, *fight for*, was coded 48 times within the transcripts. This subtheme is generally classified in relation to the participants' willingness to "fight" for the outdoor places in which they have a place relationship. This subtheme is based on the participants' intentions and willingness to *fight for* their meaningful places. The code *fight for* was interpreted and utilized in a variety of ways by participants. All participants except for Billy and George expressed their willingness and intentions to *fight for* the

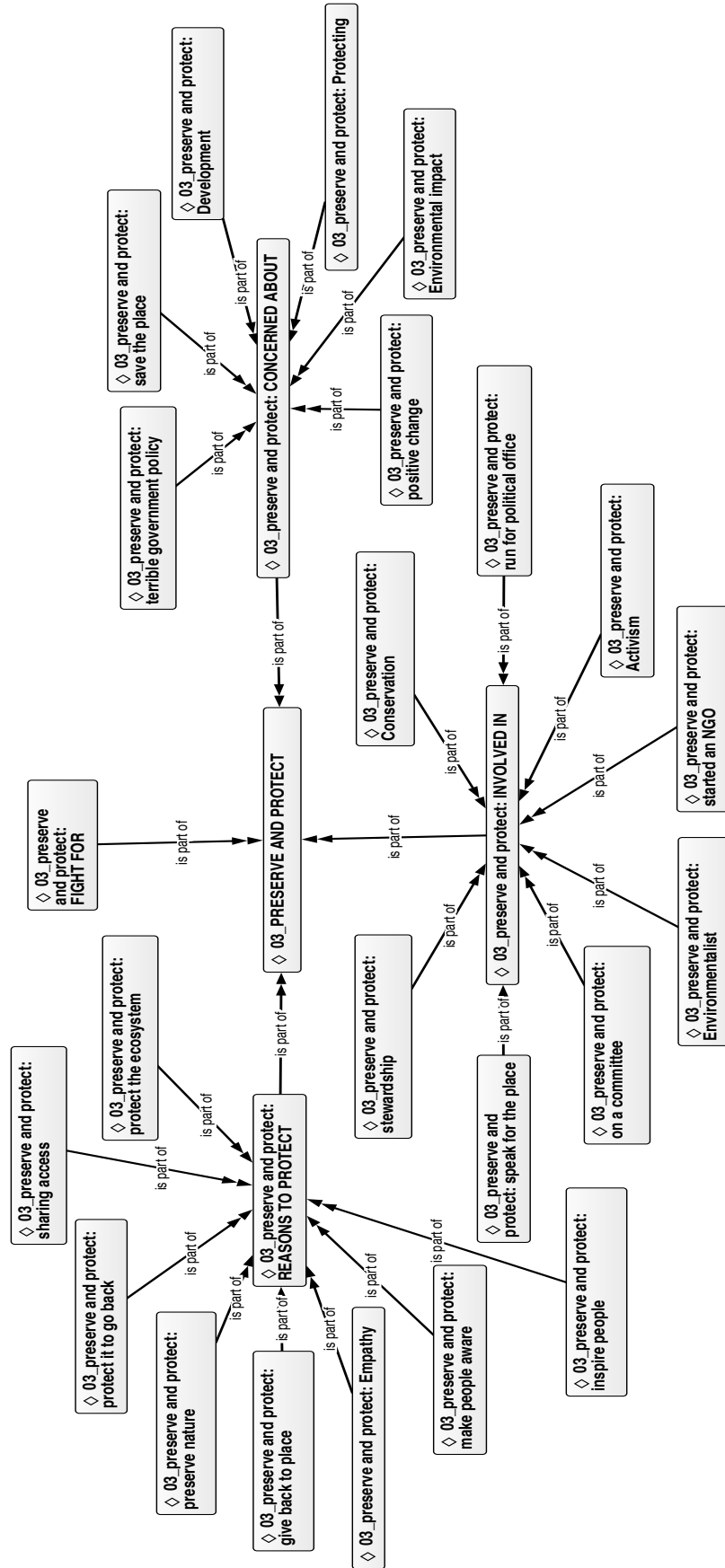


Figure 14.0. Visual representation of the theme *preserve and protect*, subthemes and associated codes.

important outdoor places within their lives. Carl put his intentions to *fight for* places very simply. He stated, “In a way I think I am trying to use my life to fight for places I love.” Fabiola expressed the code *fight for* in terms of what she would and would not be willing to do to protect her meaningful place. She stated:

I guess I was willing – I sacrificed a hell of a lot. I suppose where I drew the line was jail time [laughter]. I think that is where I stopped. I think that was because of (a) being the age that I was and (b) the career that I wanted to have and still want to have and you can’t teach, can’t hang out with kids and that sort of thing if you have a criminal record. So I suppose that is where I drew the line.

In addition to Fabiola’s willingness to *fight for* her meaningful place, she expressed her perspective on what to *fight for* means for place protective groups and the struggles she has experienced within society. Fabiola shared:

Sometimes you can have these really great protests and people can have these really great stances and the police stay far away, and they respect it and the government respects it or it gets a positive portrayal in the media and three days later the exact same group of people or a different group of people can do the exact same thing in a different place and it can have an entirely different, people can react to it entirely differently, it can be media, or police and it might be the government. I feel like that wasn’t something that I was willing to take chances with.

In opposition to Fabiola’s more direct and somewhat antagonistic thoughts on what to *fight for* a place means, Heather shared what to *fight for* a place meant within her experience with her local wilderness areas:

I have tried to protect the Crooked River specifically from the proposed Enbridge Pipeline which is supposed to cross it, if it is allowed to go through. So I have fought against that and we, well not just me, together with other people in the community we managed to get a 10 horsepower limit on the Crooked River for powerboats. I am also on a lakeshore environmental committee and we try and ensure the riparian zones and all that to try and protect the habitat for the loons and that sort of thing. I think also just by going through these areas the more distant ones with these groups strengthens the argument for keeping them pristine and not letting industrial development take place there.

To *fight for* places had many meanings as is demonstrated by the comments shared within this section. The main consideration with the subtheme *fight for* is that participants expressed a willingness to actively partake in the protection and preservation of outdoor places in which they found meaning and with which they had relationships.

The second subtheme, *concerned about*, is expressed through six codes. This subtheme captures what participants were concerned about in regards to preserving and protecting their meaningful places. The following six codes offer depth to the subtheme *concerned about*, they include: *protecting* (42), *terrible government policy* (2), *save the place* (2), *development* (4), *environmental impact* (3), and *positive change* (2). Each of the above codes will be illustrated in the following paragraphs.

The code *protecting* was found to have the highest density within the subtheme *concerned about*. Becky, Nigel, Catherine, Fabiola, Heather, Jason, Jerry, Martin, and Natasha all resonated with the need to be concerned about *protecting* wilderness and the places where they had meaningful relationships. This code was comprised of a variety of

levels of concern. For instance, Catherine spoke to her level of concern for wilderness: "It should be protected somehow, that it had some kind of protection over it. That it would remain untouched, however that could never happen, or be fully true." Other respondents felt a stronger sense of concern in regards to the protection of their specific places. Fabiola shared her concern for wanting to protect her special place and how she wanted it protected for a long period of time. Fabiola shared:

I just developed a really close connection with that place that makes me want to spend a lot more time there and it made me want to see it as a place that was protected for many more years to come.

Working as the director of a Non-Governmental Organization tasked with raising awareness about threatened rivers in Quebec, Fabiola spoke very specifically about what protecting meant at the highest level of concern. She shared:

I think that civil disobedience can play a really important role in protecting our wild places. I think that it is challenging in Canada to know what is going to be accepted and what is not in terms of a civil disobedience.

Participants were concerned about the protection of both their meaningful places and wild places in general (outdoor places for recreation).

The code *terrible government policy* was a significant concern for Fabiola. Fabiola had a lot of concern about the Canadian Government's federal policies towards rivers and hydroelectric development. Fabiola reflects on her contributions to protecting her special place and how she continues to be concerned about the *terrible government*

policy and the failure of the Canadian Government to address her concerns. Fabiola reflected:

I suppose that I am still hopeful, the group that I started is still active. I am hopeful that there has been enough attention drawn to the failures of the Romaine Hydro Electric complex that people will be a little slower to embrace the next one. It exists, I guess, as that teacher and as a place that I still think about fondly and I still think about going back to. But not yet. Not yet.

Nigel was concerned about saving a specific place, his Old Forest Site. This was coded as *save the place* within the transcripts. Nigel and his peers had spent significant time working on promoting, building infrastructure and maintaining his Old Forest site over the past several years. He is now concerned and focuses his energy on saving the place. He is looking towards Provincial, Federal and UNESCO protection strategies and recognition as a means to save the place.

Both Billy and Jerry expressed the fourth code, *development*. These two participants were concerned about future development impacting their meaningful places of recreation. Billy shared his concern about commercial *development* threatening the Jumbo Glacier wilderness area [at the time of this research, the threat to the Jumbo Glacier area was highly publicized within the media]. For Billy, his concern for the development threatening the Jumbo Glacier wilderness was a threat to his own areas that he used for backcountry snowboarding. Development was a concern both in terms of affecting Billy's and Jerry's specific place relationships and wilderness places in general.

The code *environmental impact* was a concern for Billy, Jason and Natasha. This code represented the general concern these three participants had for the degradation of

the environment in terms of general outdoor places. These participants were generally concerned by the *environmental impacts* resulting from climate change, pollution, global warming, industrial development, etc. This general concern about *environmental impact* was important because participants believed that it had the potential to threaten how they recreated in their meaningful outdoor places. Fabiola expressed *positive change* as the final code within the subtheme *concerned about* to explain her distress that society was not capable of enabling *positive change* to help protect and preserve wild places.

The third subtheme *involved in* is comprised of six codes that describe the dimensions of the subtheme. These codes include: *speak for the place* (2), *stewardship* (3), *on a committee* (1), *started and NGO* (1), *run for political office* (1), *environmentalist* (4), *activism* (7), and *conservation* (12). This subtheme is comprised of two types of codes including descriptive codes which are examples of the tangible roles that participants are *involved in*, and general identity codes which represents how participants self-identify in terms of their involvement with preservation and protection.

Heather and Jason both related to the importance of *speaking for the place*. Heather spoke for her place through her frequent contributions to local newspapers. Within these newspaper articles, she would tell stories about her meaningful places of outdoor recreation to try and promote the protection of these areas. For Jason, he became an advocate in the Yukon to help give voice to the Peel Watershed. Jason shares his thoughts on what speaking for a place meant to him:

As these places become threatened where the relationship has changed, I feel a little bit more like a steward of that place and that I have a responsibility to speak up for that place. I think it is challenging and I think where the responsibility

comes from is that the unfortunate way that we work as humans is that if a place is not... a place cannot speak for itself, it just can't. People need to speak for that place, and if only ten people have been to that place there really is only ten people who are going to speak up for it. You might get the odd people that are going to say something for it, because they know it is there and they want it to remain. But I think in general the people who have had a personal connection with that place need to be the loudest and speak up and be the most active and probably will be listened to more than people who have not been there. So I think that my relationship would change with the Peel in the sense that I have a responsibility, that at times feels overwhelming in the sense that you feel so small. I know that I cannot change the future in a large sense, what happens to the Peel, I can help and hope but it makes you feel kind of small. It feels like you against the government and you are like oh man.

Jerry and Natasha were both involved in the *stewardship* of their outdoor places. *Stewardship* was broadly used to describe the reciprocal relationships they had with their meaningful places. *Stewardship* meant that Jerry and Natasha were actively involved in supporting, maintaining, caring, and advocating for their meaningful places. For example, Natasha explained her view of stewardship in regards to the north, she stated:

I feel a little bit of responsibility for wilderness areas because there is no permanent human settlements or inhabitants there. You kind of feel like there is a little bit of a necessity for the visitors to take stewardship over the places.

Heather was involved by joining and working *on a committee* that sought to preserve and protect the lakes and rivers where she recreated, she shared: “I am also on a lakeshore environmental committee and we try and ensure the riparian zones and all that to try and protect the habitat for the loons and that sort of thing.”

Fabiola got involved with protecting and trying to preserve her special river by starting a Non-Governmental Organization (coded as: *started an NGO*) that was mandated to publicize the destruction occurring through hydroelectric development threatening her special place. Fabiola shared what she did after getting off the river: “I moved to Montreal I started an NGO that was aimed at protecting it [the river] and based my life around that river for 4 or 5 years.” Heather has also been involved in protective and preservation oriented actions when she ran for political office. She has been a running candidate for the Green Party of Canada and sees her connections with natural places as a large impetus for her political involvement and aspirations. In addition to the specific modes of involvement, three general codes were found within the transcripts.

The first code, *environmentalist*, was expressed by Martin and Heather. Both participants felt that they had an environmental ethic and were actively involved in trying to protect and preserve outdoor places. Heather spoke to the code *environmentalist* from a personal perspective, while Martin shared his thoughts as a founding member of a canoe club and its importance to both himself and the club's membership. Martin shared his thoughts in regards to the members within his club:

I would bet most of the initial charter members and people who have been in the club also belong to an environmental advocacy group, or multiple advocacy groups, whether it is the Alberta Wilderness Association or the Canadian Parks

and Wilderness Society or it is the Nature Conservancy. They are contributors to some extent, you know one of our club presidents, about the same time she was President for us she was President of the Alberta Wilderness Association. We have had a number of our members sit as directors on the Provincial Wilderness Association.

Activism was the second code used as a general description of what Billy, Nigel, Fabiola, Heather, and Martin articulated that they were *involved in*. Each of these participants felt that they were fairly involved in activism in relation to their meaningful places for outdoor recreation. Some participants identified specifically with examples of *activism*, such as administering petitions, working to change policy, sabotage of survey and monitoring equipment and various forms of protesting.

The third general code used for the subtheme *involved in* was *conservation*. Nigel, Catherine, Heather, Jason, Jerry and Martin all resonated with *conservation*. Each of these participants felt a connection to the land that gave them reason to act from a *conservation* point of view or ethic. For example, Catherine shared the reason why she acts from a conservation point of view:

I want to make an effort to not be consuming more than I need to be and I think that choice comes from the connection, the love, the respect that I have for the natural world and wild places and that it is the source of our resources. Our natural resources that we are using to create electricity or clean water or fossil fuels it is all connected. I feel that connection.

With very similar feelings, Jason shared his conservation ethic, he stated:

For the global citizen in me, I think that it is very clear in my mind that we can do better as humans with utilizing the spaces we currently utilize and being more efficient with our resources. I don't feel that our lazy approach of just pulling resources out of untouched areas because it is easier is the right approach. I think we need to slow ourselves down and realize that we made a significant impact on the earth and we need to say well, we made an impact here and let's maximize what we can from that space already and not further our impact. We will further our impact, we are going to grow we are going to create more impact on the world. We need to do that as a last resort, and/ or once we have fully exhausted the resources we have available to us. I think as a global citizen we need to make sure those places remain, if anything, to make sure there are resources 250 years from now or 1000 years from now. You know we are humans we want to make sure we still exist on the earth in the future we may need the resources there down the road - who knows?

Given Jason's thoughts on conservation, it is no surprise that he is actively involved in working to protect and preserve many wild spaces in Canada's Northern Territories, with the most notable being the Peel River.

The fourth subtheme *reasons to protect* is comprised of eight codes that help demonstrate the motivations for why participants felt they needed to protect and preserve their meaningful places. The codes used to describe this subtheme include: *protect the ecosystem* (4), *preserve nature* (9), *sharing access* (2), *protect it to go back* (3), *give back to the place* (2), *empathy* (3), *make people aware* (1), and *inspire people* (1). These codes will each be described in the ensuing section.

The code *protect the ecosystem* was expressed by Heather, Fabiola, Nigel and Martin. All three participants saw the ecological properties of their wild places as important fundamentals to protect. Heather shared that "... protection of habitat for the wildlife..." and "...animals need them for their habitat they need undisturbed corridors for their migratory routes and all of that," were her primary concerns in regards to protecting the ecosystem. Fabiola also shared her view of why protecting the ecosystem was important: "The caribou need it, and the salmon need it, and golden eagles need it, all the things that rely on the wild place that was [has now been flooded] the [river]."

The code *preserve nature* was similar to the code *protect the ecosystem*, but differed in scope. *Preserve nature* was used by Billy, Nigel, Catherine, Heather, Nat, and Violet to express their care of nature as a larger construct that moved beyond just the ecosystem. Nigel shared his reasons why preserving nature is important:

So yeah wilderness is very, very important to our club and to myself personally.

We can't, we need these areas, we actually need the areas, we can't, it seems to me that we can't just live as, in an urban environment. We need these natural environments to go to, whether it is a park in the city or whether it is Mt. Robson in the Robson valley, we need these places they are worth preserving, working to keep them intact and around for generations to come, hopefully forever.

Violet saw the reasons to *preserve nature* as dichotomous, either it is preserved for natural purposes or used as a resource to be extracted and sold: "You have to preserve it, otherwise it [nature] is only money that is going elsewhere [through extractive processes] and we [Canadians] will be no different than Italy or Germany or Cambodia."

Nigel found that *sharing access* was an important reason to protect the Old Forest site. He saw the value and meaning he experienced within his relationship with the Old Forest site to be a reason to *preserve and protect* it so it could be shared with others.

Nigel related this view in the following quote:

You have got that kind of wilderness level, we see and we experience that in the mountains east of the city and we are always very happy when we get new people coming to join our club and we get to take them out and get to experience the same wilderness that we do.

Fabiola, Jason, and Natasha all expressed the code *protect it to go back* as a reason for protection of their meaningful places. This utilitarian consideration is described in the following quote from Fabiola. She stated:

I was wanting to protect it because I was feeling like if we didn't where is it going to stop and also because it feels like has historical significance and from a more selfish it is just a really phenomenal canoe route that I would really love to be able to go on many, many more times in my life. I would love for other people to go on it and for other people to go on it and for other people to be able to see it. In the end it is just terrible government policy it is a stupid plan. I wanted to stop it for that reason too.

Similarly, Natasha related to this code when speaking in terms of the National Parks in Canada's Territories. She shared:

It makes me feel good to know that they are out there and they are protected and they are not going to become developed in any significant way in the near future.

It is also nice to know that the potential is there to go back to them. Not only myself, but for other people and for other generations. It leaves me with a warm fuzzy feeling inside.

Both Carl and Becky felt the reason to protect and preserve their places was because they had gained many invaluable experiences, lessons and feelings through the relationship. Responding to what they had gained from their place they felt a desire to *give back to the place*. Becky captures this sentiment, she simply stated, “it is like giving back to that place that gave so much to me.” Heather saw the reason to protect nature and wild places through the code *empathy*. The following quote describe empathy from Heather’s point of view:

Empathy for weaker things, but that is not quite right. Empathy for those who cannot speak for themselves. I am thinking of animals, it might also enhance empathy for people with disability or poverty, I have nothing to back that up, but I would think that. Those same kind of thoughts would be similar, so if you interested in protecting habitat for wildlife that could spread to interest for improving life for people who have disabilities or are in poverty too.

The code *make people aware* was a reason why Catherine wanted to *preserve and protect* her natural places. Catherine shared:

Fight for development not to happen or for a massive pipeline to not be built through the area, or the destruction of the wilderness or ecosystems, first nations lands or hunting grounds or burial grounds. I would fight to maybe have people aware of what they are going to alter or destroy for all of time.

Spreading awareness of the implications that destructive decision and practices had on wild places and their ecosystems was a reason to protect and preserve wilderness areas.

The final code within this section is *inspire people* and was used by Carl as a reason to have wild spaces that are protected. Carl shared what he is actively working on in the following quote:

I want to be part of that first step in helping people reconnect with place. I mean the goal of the movie that I have been working on is to emotionally lead people towards having an emotional reaction to make them want to get up and have a nature experience. It is basically inspiring people to go out and make that connection. Without protected places where people can have those experiences, I am not sure where the inspiration will be.

The main theme preserve and protect was comprised of four subthemes. These included: *fight for*, *concerned about*, *involved in*, and *reasons to protect*. Each of these subthemes offered conceptual depth to the theme *preserve and protect*. This theme was the last main theme found to be directly related to the theme *relationships with place*. The following sections will outline two themes that were found to influence the construct of place allegiance.

Loss of Place

The theme *loss of place* represents the participants' views and experiences on how their relationships with place could be negatively or adversely affected by a variety of conditions. This theme also represents the experiences that some participants had when

their meaningful place was lost, destroyed or altered. The theme *loss of place* was coded 15 times within the transcripts of Fabiola, George, Heather, Jason, and Violet. *Loss of place* was expressed from both the actual experience of losing a meaningful place or the hypothetical/possibility of losing a place. Fabiola described her experience of losing one specific spot on the river she cared deeply about. She shared:

There are places where, at the end of one of the hardest portages on the river I was sitting on a rock [participant starts crying]... sitting on a rock with my dad and just chatting about it [the river] and chatting about our experience and our life together and like that rock is under a lot of water now [because of the hydro electric development in the areas].

George also speaks to the loss of a place and how losing that place has made him feel, he shared:

There was another place where our summer hunting and fishing camp was, they logged right up to our back door because it was on crown land leased and [the logging company] got the lease for the land and they cut every tree within four miles of it so, that is kind of sad not having that place anymore.

Heather shares what the impact of having to give up living and recreating in her special place would mean within her life, she stated:

It would be really significant, like we sometimes have this discussion because there is a lot of snow to shovel including lots of roofs and stuff every winter. We think maybe at some point we would have to move, but we both want to stay here until we die. Hopefully that will happen, I would just hate not to be able to strap

on my skis whenever I want to and just set off for the day. That is an important part of my winter life.

Seven codes were found within the transcripts that build depth to the theme *loss of place*. These seven codes include: *threats to my special place* (7), *destruction of place* (4), *development* (5), *short sighted vision* (1), *failure to protect* (3), *leaving place behind* (3), and *not connected to place* (2). Each of these codes is described in the following section. This theme and the codes that build the theme are represented in Figure 15.0.

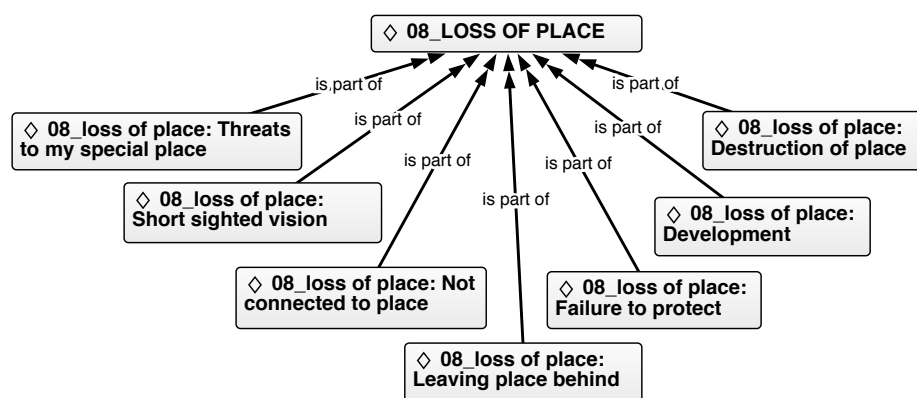


Figure 15.0. Visual representation of the theme *loss of place* and associated codes.

The code *threats to my special place* was expressed by Carl, Jason, Jerry, Martin and Natasha. This code represents the specific threats that participants felt in relationship to the possibility or reality of losing their connection with place. For example Carl pointed to one specific threat, “I think agriculture will generally change the river and the attributes that I really love.”

The code *destruction of place* was used by Fabiola, Jerry and Violet to describe how their relationships with place were changing due to the destruction of natural

features within the places they recreate and find meaning. Violet shared her thoughts on *destruction of place* in regards to her outdoor recreation in Kluane. She shared:

Well, it is about the destruction of the landscape. The landscape the land is so beautiful, and global warming is terrible, I took a bad swim last year when I was in Kluane it is just because the water levels are so high. I was stunned, that where my husband and I used to always cross this one river I had to go 13 Kilometers up river before I could find a spot to cross because the water levels are so high and that is from the global warming. What we do in our daily lives is destroying the natural landscapes of far away places.

Similarly, Fabiola speaks directly to how we are broadly destroying rivers like the one she lost to hydroelectric development. She shared:

We are doing a pretty good job of systematically destroying those [rivers]. I think also it is our history. I feel like in Europe if there was this idea to destroy the Eiffel Tower or the Champs-Élysées or something like that, people would stand up and protest because that is their history. These wild places and these rivers are our history. That is what shaped Canada and we are doing a shit-ass good job getting rid of them.

Specifically, Heather, Jason and Jerry expressed the code *development* as a major issue affecting the potential loss of the places in which they participate in outdoor recreation. *Development* was considered to be extractive practices (logging, dam development, mining, drilling for gas and oil, etc.) and human settlement encroachment (cities and towns, farms, and road building).

Fabiola related to the code *short sighted vision* to describe the anthropocentric threats to her meaningful places. She shared her view on humanity's *short sighted* disposition. She stated, "I think that there are a lot of things out there that are much larger than us and to make decision about how we govern the work based solely on human experience is very short sighted."

The code *failure to protect* was expressed by both Jason and Fabiola. Jason spoke to why he is motivated to protect his meaningful places of outdoor recreation and what losing that place might mean. He stated:

There is potentially part of that relationship when it becomes threatened but there is this feeling of responsibility that could be empowering, I think there is a piece of the relationship that might feel a little like a burden if you will. I feel like if we lose the Peel river and the threat to the Peel river is realized I feel like there will be an aspect of my relationship with the Peel that will feel like a burden and will weight heavily on me. It will feel like I had a responsibility, we lost that site and that's on me. I feel like that is an interesting part of the relationship that I feel is important to consider.

Fabiola speaks to *failure to protect* from a reflective point of view. She shared this thinking in the following quote:

I think also because it has taught me a little bit of a lesson in failure, in failing to prevent the damage that has been done. How do you then move on from that and not, not feel like you have given up, or I have given up and also recognizing the limit of the sacrifice that I am willing and able to make for, for those wild places?

That would be for any wild place, I think it was just, it taught me my limits I guess.

Heather, Natasha and Fabiola were all noted for relating to the code *leaving place behind*. This code represented the feelings of leaving meaningful places for each of the participants. Natasha related *leaving place behind* with trying to bring parts of the experience back “home” with her. She shared this feeling in the following quote:

I feel like it is difficult to have a really powerful experience with these places and then leave them behind. I guess it is a little bit of trying to take your interest in a place with you back to wherever you call home.

Fabiola shared her thoughts on *leaving place behind* in the following quote:

But I cannot go to it; it is not there anymore. I think there is this connection that happens with places that you travel in and even though you head out and don’t think you will ever go back again, there is a certain level of reassurance knowing that you can always go back again.

The final code found to relate to the theme *loss of place is not connected to place*. The code *not connected to place* was significant for Becky and Fabiola. Becky shared how she can have the feeling of not being connected to some of the places in which she does outdoor recreation. Specifically, she offers the example of working as an outdoor leader in many different places. Becky shared the following quote:

I will come back off a course and I may be not that connected to a place and it is like, course is done and the experience is done and I move onto the next one. The places that I am really excited about and means something to me, I will come

back and have this list of things that I want to research or get to know more about.

It is kind of this lifelong exploration whether or not I am there.

Fabiola also related to not being able to connect with place. She spoke to this code in terms of not feeling like she can connect to urban places when she compares her ability to connect with outdoor and natural places, she shared the following excerpt:

I think there is a lot, I get a huge amount of satisfaction from finding myself in a place that maybe I am only actually there for one night, you pull up, you unload your canoe you setup your tent, you have supper and you are just sitting there and you are hanging out and it is this place where you might only actually be there for 12 hours but it feels like home. I think when I am travelling in urban areas if I go and stay at a friend's house or stay in a hotel, I do not have that, I do not get that same experience, even like buying and owning a house that I have lived in for over a year, I am starting to get that with my house, but I already have it with this rock that is up on the slope, when I sit on it I can see the mountain and I can also hear the river. I get it with places that I travel through when I am camping, I think we have this reliance on place, I have the same sort of reliance with my house I guess, I rely on the roof not leaking and I rely on the water working and I rely on the heat working. But the way that I rely on the wild place is so essential to the survival of myself and all the people I am travelling with that I am so appreciative and I am so thankful. I am really thankful for a flat place to unroll my sleeping bag, I am really thankful for a flat rock to put my foot on when portaging a canoe and it is those things that you notice, that if they were not there, life would be really, really hard.

The theme *loss of place* was characterized by participants' actual loss of place, like in the case of Fabiola losing a river to dam development or in terms of perceived threats to place experienced by other participants. The following section presents the last theme found within this study. Similar to the theme *loss of place*, the following theme (*knowledge*) was found to be related separately to the construct of place allegiance.

Knowledge

The theme *knowledge* was related to the construct of place allegiance separately from all other themes found within this stream of the study. *Knowledge* represents a multitude of past and present descriptive characteristics, facts and processes that participants observed or related to within their places/ surroundings. Gaining and prioritizing *knowledge* was important for Billy, Becky, Nigel, Jerry, Natasha and Violet. Billy shared how and why knowledge of the place is important to him as a backcountry snowboarder. He stated:

If you are doing stuff in the backcountry there is the snow science and knowledge side of it and the needing to know what is going on. You need to understand how snow moves and how the mountains move, there is that whole live dynamic to it, which is super fun and interesting.

Becky shared her thoughts on the importance of having *knowledge* in the following quote:

The places that I really think about, I feel there is so much more that I want to know about them. To a certain extent I would describe them and would want to

get other people excited about them. It is easier if I have a certain amount of knowledge that is connected to place.

Nigel shared his deeper views on what *knowledge* of the Old Forest site represents. He stated:

There is more to it than just what you see, you see okay there is a special tree here, there is a special organism here and you can analyze it and you can look at it and you be surprised by it. Your interest might be perked into finding out more about those life forms in those areas and why they are there and so on. There is another aspect to it, it is how do you feel when you go in there. Yeah, that is the challenging part, maybe you don't want to try and explain it because it always seems inadequate.

Beyond the general views that participants had on *knowledge*, six codes were found that explain the variation within the theme *knowledge*. These six codes include: *figure out* (1), *historical significance* (12), *knowing that the place is there* (2), *knowing the ecosystem* (5), *learning more about the place* (1), and *worries about the disconnections* (1). Each of these six codes will be briefly discussed in the following section. Figure 16.0 offers a visual display of the theme and the associated codes.

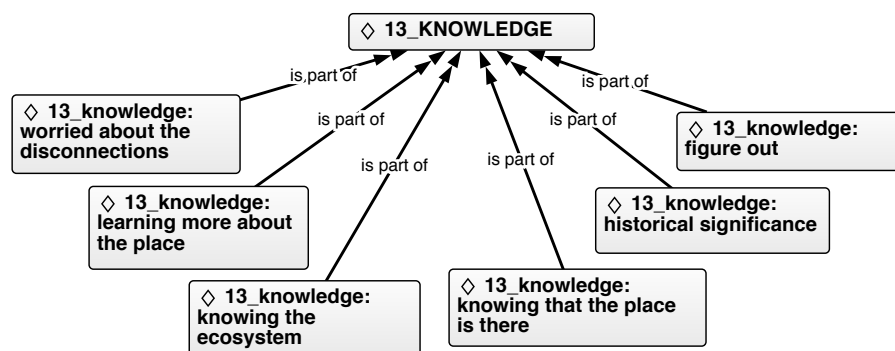


Figure 16. Visual representation of the theme *knowledge* and associated codes.

Heather expressed the code *figure out* to describe the importance of knowledge and knowing patterns about wild animals within her surroundings. She shared: “it is just enlarging my personal environment too. Knowing who I am, sharing it with them and what their patterns are, where they go to and from and maybe try and figure out why they are doing it.” For Heather this knowledge was an important aspect of being deeply connected with place.

Fabiola, Heather, Jason, Jerry, Violet, Becky and Nigel all resonated with the code *historical significance*. Knowing the historical background and the significance of the places which they found meaningful was important to how they contextualized their experiences and how they interact and view their places. For example, Becky shared her interest in the history of the place as, “getting to know the people, or the people history, the human history in some of these places is amazing.” Furthermore, Nigel offered his profound knowledge of the Old Forest site in terms of both the history and the natural processes that occur there. He shared this in the following quote:

The cedar stand in that area is the largest in the Robinson Valley, they are the largest intact stand of antique cedar and on the toe slope of [Sunbeam Ridge] and

because of the huge snow pack in that particular area, which is a snow belt, the snow melts and seeps down into the fragmented rock of the mountain and it gradually finds its way down to an entire system of subterranean streams that sustain these huge cedars that are at the toe slope. The cedars seem impervious to the attacks of insects and also fire. Every 80 years or so on average the surrounding forest that is not cedar or rainforest burns, just through natural phenomena. In the cedar forest, if a tree is struck by lightning, which is what causes most of the fires anyways, that particular cedar will burn in isolation and will not spread and so these cedars just continue growing and ageing until they simply die of old age. That accounts for them being such an enormous size. Also, this antique stand of cedars is located adjacent to a major highway that was built in the early 1960s of course some of those cedars would have been cut in-order for the road to be built, for the highway to be built and they are also located at a quarry that was used in the construction of the highway and yet despite all that increased activity and influence from other groups this cedar stand has not been logged.

The code *knowing that the place is there* represented the importance of the *knowledge* that certain places (such as wilderness) existed without the participants every actually physical visiting the areas. Becky and Jason related to this code and they both believed that it was important to learn about “far away” places and to know that they existed and to know their importance from a larger perspective. This larger perspective could be considered a holistic or worldview perspective or the idea of thinking about the

place in relation to all the other places in their world. Jason shared his thoughts on the code *knowing that the place is there*. He stated:

I think another piece that I didn't mention that definitely changed my perspective is but not only how I perceive wild spaces but how I try to take a role in protecting wild spaces and my time in those wild spaces is given me not only and appreciation that wilderness is super important for the natural system. Just mechanically it is needed for the environment for the world. But I also recognize that it is an important place for humans to know it exists, even if that is all that happens with their relationship with the wilderness is just to know that it exists. But also the people, having that wilderness there so that people can go and visit that wilderness in a non-impactful way and have the experiences that I have had. I recognize the importance of that from my experiences and that has changed how I feel my responsibility is as a citizen to do what I can to protect those places. My activity in the Peel Watershed is directly related with the fact that I have spent you know seventy days in that watershed or more.

Both Nigel and Catherine found the *knowledge of knowing the ecosystem* as important within their connections to place. Nigel was captivated by knowing the ecological processes that function within his Old Forest site. He shared:

The large cedar trees that is one aspect to the world out there but there is a very tiny world that also lives out there. For example, the lichens that live out there they make a home on these giant cedars the reason they are able to do that is because the area has had no natural disturbance for maybe 2000 years, you know.

So you have got this aspect of this relationship between various organisms in that area. It is pretty marvelous really.

Catherine shared her view on the importance of knowing the ecosystem from a macro perspective, she stated:

I am thinking right now of the Columbia Icefields and why I value it. Well without it we don't have life, maybe. We are totally dependent on natural worlds, not necessarily wild places, but that is where. Clearly that is where all our water comes from, the Columbia Icefields where we are here in Alberta. We are dependent on the natural world and that is the perfect reason why I value it and feel like I need to know about it. For just the basics of life I guess.

Becky identified with the code *learning more about the place* because she felt like she always wanted to know more about the history, functions, peoples and any other information she could find about the places she was attracted to and felt a significant connection with.

The final code that was found to depict the theme *knowledge was worried about the disconnections*. Catherine believed that not having specific knowledge of natural places would be reason for alarm and would create and maintain a disconnection with place. This disconnection is explained by Catherine when she said, “A lot of people they are totally disconnect[ed] from what the issues are [issues surround natural environments] and the total dependence that they unknowingly have on the natural systems.”

The theme *knowledge* adds insight into the relevance of having an understanding of places and how that knowledge can act as an important bridge towards feeling a strong connection with a place.

Thematic Overview and Conclusion

The five main themes that were found to be significant within this study are *relationship with place*, *influence on life course*, *preserve and protect*, *loss of place* and *knowledge*. The theme *relationship with place* is influenced by several subthemes (*participation in outdoor recreation*, *characteristics of place*, and *social*) and is defined through two subthemes (*perceptual experience* and *meaning found in the relationship*). Furthermore, the theme *relationship with place* was found to influence the subtheme *influence on life course* and be the cause of the subtheme *preserve and protect*. The themes *knowledge*, *preserve and protect*, *influence on life course* and the subtheme *meaning found in the relationship* were found to each be a part of the construct of place allegiance. In addition, the theme *loss of place* was found to be a negative influence on construct of place allegiance. Each of these connections is visually represented in Figure 17.0. This figure represents the thematic network that summarizes the themes and subthemes, their connections and relationship to the concept of place allegiance.

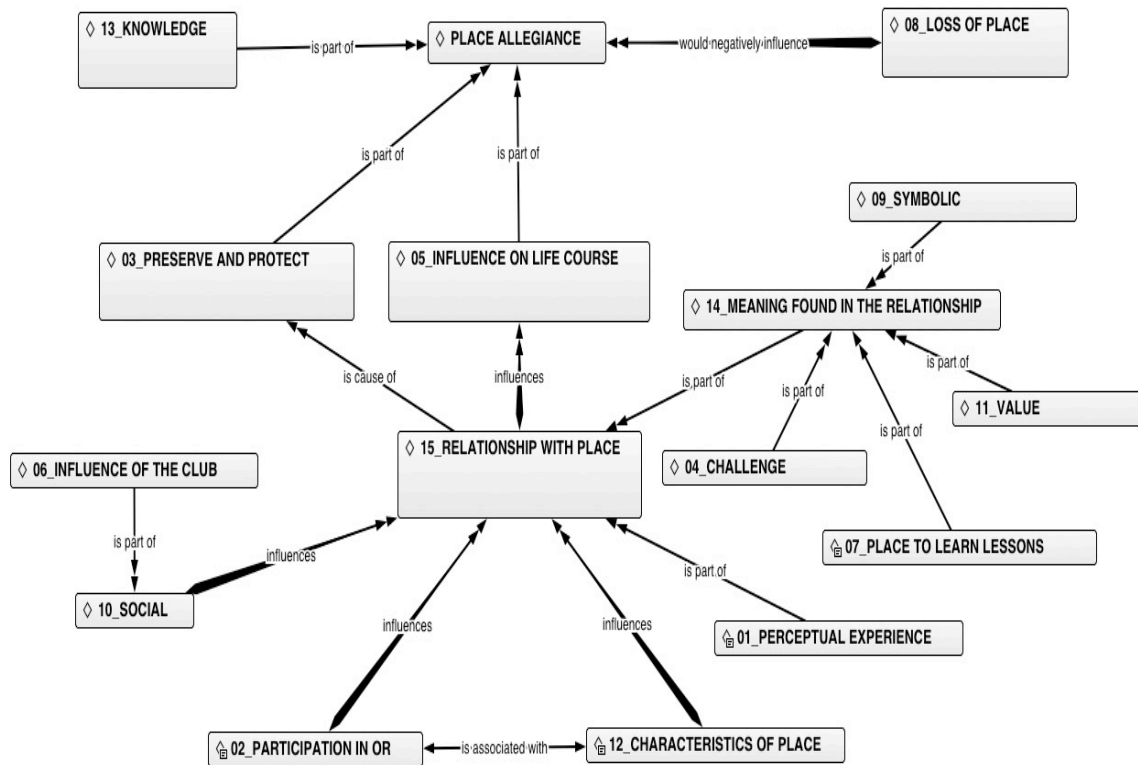


Figure 17.0. Thematic network of main themes, subthemes and the suggested relationship to place allegiance.

The subsequent chapter addresses the research questions of both the quantitative and qualitative data. In addition to directly responding to the research questions, the chapter will present an overview of the construct of place allegiance as explored through this study and discuss its implications in regards to the dominant literature on place.

CHAPTER 6 - DISCUSSION

Findings reported within Chapters 4 and 5 are discussed in this chapter. To reiterate, this research study employed two distinct, independent and concurrent data streams. Stream A consisted of an online quantitative survey that investigated place attachment and place allegiance through empirical measures and the exploratory place allegiance instrument. Stream B consisted of exploring place allegiance and recreationists' relationships with place through qualitative interviews, phenomenological open coding, and networked representation. Areas within each of these streams will be discussed independently as they relate to the concept of place allegiance. These significant findings from both streams will be related back to the pertinent literature as presented within Chapter 2 to address the research purpose and research questions outlined within Chapter 1. Finally, this section addresses possible future recommendations for research and practice, and offers conclusions for this study.

Stream A - Quantitative Data and Explication

The main emphasis of Stream A was to explore the construct of place allegiance within a population of self-identified outdoor recreationists. The secondary focus of this stream was to assess if place allegiance was more pronounced within a group of individuals who were associated with place-based or outdoor recreation focused clubs, groups or organizations. This secondary focus served to address the importance of considering that place allegiance might be a longitudinal factor and could more easily be found within recreationists who exhibit place-based and outdoor recreation focused group affiliations. Further, Stream A offers the first major attempt at exploring the concept of place allegiance through a survey instrument that was intended to be used in parallel with

the commonly used place attachment instrument(s). The following section discusses some of the procedures and implications of the data uncovered within Stream A.

The sample used within Stream A was obtained through a somewhat new and unconventional participant recruitment model compared to what is commonly used within outdoor recreation research. Typical participant recruitment and response rate data was not available as is generally implemented and reported within similar studies (Nulty, 2008). The rationale for the participant recruitment decision and data collection made within this study was to gather a wide variety of survey participants and to obtain a large sample size for factor analysis and internal consistency testing of the place allegiance instrument. These two goals were achieved, yet it is important to remember that this research acknowledges that the sample is unique and not necessarily generalizable to a specific population.

Building the place allegiance instrument was comprised of a five-step process. The first step included building an initial instrument as reflected by the theoretical framework presented in Chapter 1. The second step involved testing the initial instrument with a small sample (described at the beginning of Chapter 3 and Chapter 4). Step three comprised of the instrument being reconfigured based on further analysis of sense of place literature, specifically that of Relph (1976), Shamai (1991) and Williams and Patterson (2007). Two new subscales were created and each item was expanded from four questions to six. Step four saw the place allegiance instrument tested with $n = 76$ undergraduate students to ascertain the internal reliability of the instrument. Finally, step five saw the instrument administered and responded to by the main sample population presented within Chapter 4.

Overall, it is the researcher's belief that a strong case can be made for the preliminary and initial psychometric validity of the place allegiance scale (as a first exploratory step). Internal reliability testing, item correlations and factor analysis of the place allegiance instrument all offer strong support for the utility of the instrument for addressing the exploratory construct of place allegiance. Given this notion, there is still more work to be done. In particular, three items within the place allegiance scale slightly detracted from the internal consistency of the instrument and when factor analyzed through Principal Components Analysis (PCA), resulting in some cross loadings amongst the 36 place allegiance items (not presented within Chapter 4). However, as noted within Chapter 4, the removal of these three items within the factor analysis offered a very strong five-factor solution with very low cross loadings of the remaining 33 items. The PCA produced a five-factor solution and suggestions for what these five items might be labeled are presented within Chapter 4. Further work needs to be done to refine the instrument. However, the work presented in Chapter 4 offers a beginning or origin for how place allegiance might be considered and assessed in the future. This study is undoubtedly a strong first step in a long journey of exploring and refining the concept of place allegiance within outdoor recreation research.

This study approached place allegiance as an extension of place attachment. This study did not approach place allegiance to repackage or redefine the construct of place attachment. Seeing that place attachment is the dominant research lens used to study the intensity of a relationship with place, it was essential to implement the place attachment instrument alongside the place allegiance instrument (Lewicka, 2011; Williams et al., 1992; Williams & Roggenbuck, 1989; Williams & Vaske, 2003). This statement echoes

the assertion of Brehm, Eisenhauer and Stedman (2013) who stated, "it is not sufficient to simply demonstrate that individuals or groups have strong emotional connections with a particular geographic locale. Rather, it is imperative to understand the implications of attachments, and meanings related to them" (p. 522). In many ways, the statement by Brehm, Eisenhauer and Stedman underpins the theoretical, practical and intentional purposes of this research and should be considered a call to all place researchers to extend the intentions and use alternate lenses when studying place.

The place attachment construct was well supported within the results presented in Chapter 4. Items within the place attachment instrument had strong internal consistency and held to a three-factor solution when analyzed through a Principal Components Analysis. These findings are consistent with the results of others (Williams & Roggenbuck, 1989; Williams & Vaske, 2003). The constructs of identity and dependence were consistent with Williams and Vaske (2003) inquiries into the reliability, independence and correlations of the two constructs. Identity and dependence were moderately correlated ($r = .447$) within this study. In addition, identity and relational attachment were also moderately correlated ($r = .453$) and dependence and relational attachment exhibited very low correlations ($r = .241$) (relational attachment was not tested within William and Vaske's (2003) study). Given both William and Vaske's (2003) findings and the findings from this study, it is clear that the three dimensions comprising the place attachment instrument are distinct constructs.

This strong representation of place attachment within the sample population supports several notions. First, place attachment was found within the sample population as applied to their places of importance. For example, the three constructs of the place

attachment instrument all have strong measures of central tendency (see Table 14). Generally, respondents reported strong mean place attachment scores. These scores are consistent with work by Raymond, Brown, and Weber (2010). The place identity scores are slightly higher, indicating a potentially higher level of attachment for the identity construct. One explanation for this might be because of the "place of importance" being considered. This study allowed respondents to identify their particular place of importance whereas the majority of place attachment research has been focused on a particular place (i.e., a National or Provincial Park (Halpenny, 2010)). The implications of such a broad approach to capturing place sentiments within a large survey design is still to be explored within the academic research.

Secondly, respondents found place attachment to be reflected and relevant to their outdoor recreation in natural and outdoor places. While place attachment is not a concept unique to outdoor recreation research, it has primarily found a home within the nature-based resource management and environmental psychology sides of the outdoor recreation discipline. Moving place attachment beyond these two distinct areas of inquiry can occur by revisiting and identifying the benefits it can have towards the experiential and motivational aspects of outdoor recreation research. This is an area of overlap between the core of the place attachment research and the work needed from the experiential approaches to conceptualizing place, such as sense of place (Walker et al., 2003) and place meanings (Brehm et al., 2013). Consistent with the early work of Fishwick and Vinning (1992), this research finds that places of importance for outdoor recreationists are individualized. Places of recreation that were important to the participants of Stream A ranged from local areas (trails, streams, backyard,

neighbourhood parks) to pristine wilderness areas (the Yukon, Northern Canada, Rocky Mountains).

Thirdly, place attachment is a psychometrically strong concept that is well defined and can be used to ascertain a baseline of place-based connection within outdoor recreationists. As was mentioned previously, the psychometric validity of the place attachment instrument has been well documented and defined (for example, see Williams & Vaske, 2003). This study finds that both the internal reliability (see Table 16) of the place attachment instrument and the clearly defined factors computed from the factor analysis (see Table 18) to support that place attachment was successfully captured within the sample.

Fourth, place connections cannot and should not only be defined by the subscale components of place attachment. By relying solely on place attachment, we discount the spectrum of content relevant to the relationships with place that outdoor recreationists create, exhibit and seek through their outdoor recreation. As one potential attempt at addressing this area, place allegiance seeks to extend the range of representation that is commonly found via the place attachment instrument. Extending the range of how connections to place are assessed and discussed within the academic literature is of central importance to furthering the construct and ascertaining the utility of place allegiance. One example that illustrates the potential gaps that exist between what place attachment can capture and other ways of looking at place is represented in Table 13. This table captures the range of sentiments for a variety of places, both for concepts that come before and move beyond place attachment. This table is an extension of the empirical work of Shamai (1991) who advises that, "having a sense of place consists of

three phases. The first phase is belonging to a place, the middle phase is attachment to a place, and the highest phase is commitment to a place." As can be seen in Table 13, respondents found even more agreement with the two levels above attachment (commitment and sacrifice). This finding suggests that attachment may not be the most suitable concept to capture the many dimensions that exist within an individual's relationships with place. Furthermore, it does not seem capable of capturing longterm, ongoing, and committed person-place relationships.

Within the place literature, place attachment has fallen short in understanding place as an evolving relationship (Brehm et al., 2013). Beyond the simple dependence and identity constructs that populate the mainstream discussions of place connection, more tools are needed to understand the complex, emotional, temporal and deeply rooted relationship individuals build with place - especially outdoor places (Brehm et al., 2013). In addition, research on place protective behaviours (Devine-Wright & Howes, 2010) and environmentally responsible behaviours (Halpenny, 2006, 2010; Stedman, 2002; Vaske & Kobrin, 2001) have been applied to place attachment with varied results or vague or situationally specific relationships. This reality is a major consideration in the applicability of the future utility of place allegiance. Place allegiance, as utilized within this study, can extend the depth of understanding that can be gained from the place attachment construct because it incorporates additional commitment and sacrifice based constructs (see Shamai, 1991) and incorporates some of the higher levels of "insideness to place" as conceptualized by Relph (1976). More work needs to be done in the future to compare and contrast each of the sub-scale items of the place attachment and place allegiance measures.

Place allegiance was found to be more significant within the sample population that self-identified as having membership to an outdoor or place-based club, group or organization. Each of the six place allegiance subscale items was statistically significant within the membership group (see Table 23). While these tests only begin to uncover the flexibility of place allegiance, it is important to remember that place research, especially the synthesizing work done by Low and Altman (1992), was focused on understanding and identifying the affective bonds between people and places, and often incorporated collective or community groups (Manzo, 2003, 2005). Only within the contemporary literature has the investigation of place moved to become more centered on personal and individualized place relationships and connections. The findings of this section of this study highlight the importance of remembering that place concepts, such as place allegiance, can be highly appropriate when describing or investigating a specific collective. In this case, individuals who are members of a place-based club, group or organization had stronger levels of place connections with the six items of the place allegiance scale.

As discussed in Chapter 2, a unified model of place relationships has been a necessary linkage needed to further the discourse of place since Low and Altman (1992) heralded the call for introspection and a holistic approach to place. Philosophical and epistemological concerns have traditionally divided the discipline of place research. Quantitative researchers have held strong to the construct of place attachment (Lewicka, 2010) while qualitative researchers have explored and embraced more holistic notions of sense of place (Stedman, 2003). Place attachment has almost continually been explored through the empirical constructs of identity and dependence (Kyle, Absher, et al., 2003;

Kyle et al., 2005; Kyle et al., 2004a), while sense of place has taken on a number of different forms of inquiry, such as the empirical attempts by Shamai (1991), or the work on place meanings by van Riper et al. (2011) and Smaldone et al. (2008). The philosophical differences and epistemological importance of each approach is both important and restrictive in their respective methodologies to the creation and synthesis of knowledge. It is this researcher's belief that the divide is holding the discourse of place back from attaining a unified model of place relationships. The creation of place allegiance is one attempt at a response to bridging this gap between place attachment and sense of place, and the methodological conformity binding each construct. Place allegiance hopefully reopens the philosophical underpinnings and conceptual qualities of the place discourse.

Stream A - Research Questions Revisited

The quantitative stream of this study sought to address the utility and psychometric qualities of an exploratory place allegiance scale. In addition, this stream sought to expand upon the commonly used place attachment instrument. The guiding quantitative research question for this stream was: How are recreationists' senses of place described through the exploratory measure of place allegiance? The term senses of place was used to encompass constructs such as place identity, place dependence, social/relational place attachment from the commonly used place attachment instrument and exploratory constructs such as loyalty and devotion, durability and persistence, resistance, functional knowledge, symbolic value and influence on actions and behaviours from the place allegiance instrument. These nine senses of place were tested

amongst a group of 437 outdoor recreationists in regards to their most meaningful place for outdoor recreation.

Four quantitative sub-questions were used to focus this study - each is presented in the following paragraphs. Question #1: What factors comprise recreationists' place allegiance? Through measures of central tendency, reliability testing, and Principal Components Analysis, the significant factors of recreationists' place allegiance were ascertained. In summary, a five-factor solution suggests that the factors representing place allegiance within the sample population are: (1) revised version of behaviours; (2) importance (newly suggested); (3) resistance; (4) functional knowledge; and (5) symbolic value. These factors are considered in respect to the theoretical framework and the original six item instrument when implement and conceptualized within future research.

Question #2: Does the place allegiance measure expand upon the frequently used place attachment measure? Place attachment and place allegiance were tested alongside each other to give both constructs equal representation and exposure to the research participants. Respondents generally resonated with both place attachment and place allegiance. Place allegiance sought to explore areas beyond what is captured by place attachment. Respondents held strong connections with each of the six constructs of the place allegiance instrument. Given that the constructs of the place allegiance measure where reported strongly within the study, each of the six constructs will need further attention and scrutiny as research into place allegiance progresses. More work is inevitably needed to further refine the concept of place allegiance.

Data presented in Table 19 suggests that place allegiance is best captured by a five-factor solution based on the questions offered within the place allegiance

questionnaire and analyzed through PCA. This is different that the originally presented six constructs offered at the beginning of this study. The revised place allegiance model is discussed in the following paragraphs. Factor #1 is suggested to be a revised version of behaviours. Separating actions out of behaviours looks to be the main consideration in revising the behaviours construct. Central to the behaviours construct is the importance of the connection with place and how the individual sees that in relation to their life and life goals. Factor #2 is suggested to be importance. This is a revised construct within the place allegiance instrument largely encompassing statements from the original loyalty/devotion and durability/persistence constructs. The premise within these questions is the importance of maintaining the relationship with place and the memories associated with the place. Because this construct is newly revised, more theoretical work needs to be completed to conceptualize "importance".

Factor #3 remains true to the original conceptualization of resistance. Having a strong commitment towards protecting or acting for a place is central to this construct. Seeing the place-based protective construct strongly represented within the PCA attends directly to the notion that place-protective and environmentally responsible behaviours should be engrained within the conceptualization of a strong or deep relationship with place. This specific finding may offer strong support and a new way forward for how researchers try to depict the connection between strong place relationships and environmentally responsible behaviours or place protective intentions/actions. Mentioned previously, this area of place research has resulted in conflicting findings, with no strong solution of how to move forward (Scannell & Gifford, 2010b).

Factor #4 also remains consistent with the initial conceptualization as functional

knowledge. Having a strong functional understanding of the place is an important part of exhibiting allegiance (Funk & James, 2001). This factor was strongly supported within the PCA.

Finally, Factor #5 remains consistent with the initial conceptualization as symbolic value. Symbolic value is one construct that could potentially have significant overlap with the identity construct of place attachment. Future research is undoubtedly needed to investigate the dimensionality of identity and symbolic value as they pertain to the constructs of attachment and allegiance.

Question #3: Is the extension from place attachment to place allegiance warranted? This question is best answered by examining the total sum of the data analysis performed within Stream A. Table 13 (Comparative Place Sentiments) offers a strong indication that respondents within this study saw their profound place relationships as depicted beyond the confines of attachment or affection. The definitions of commitment and sacrifice strongly resonated with 61% of the sample population for "your most meaningful place for outdoor recreation." This simple finding is an incredibly strong indicator that moving beyond the confines of attachment is important when capturing the deep and profound meaning found in person-place relationships for outdoor recreationists.

Given the work conducted on place attachment over the last 40 years (Lewicka, 2011) we have learned very little about the depth of a place relationship and the significance that these relationships can have throughout life. What the data in Table 13 does not tell us is why and how these deeper connections can be captured or how they can be represented within the research. Place allegiance is constructed based on the theoretical framework of the Psychological Continuum Model (Beaton & Funk, 2008;

Funk et al., 2000; Funk & James, 2001, 2006) that helps to illustrate how allegiance is conceptualized beyond, but also in consideration of attachment. Further, place allegiance incorporates seminal research on sense of place (Relph, 1976) (largely overlooked within the recreation and leisure literature until recently (Smale, 2006)) and empirical inquires into sense of place (see Shamai, 1991) to try and bring depth and validity to the construct.

Deep reflection and thought has gone into the attempts to stymie the notion that place allegiance is simply an attempt to repackage attachment. This is the natural question or criticism with any work that seeks to question the philosophical roots of a construct that has been front and center for over 40 years. In response to this question, it is imperative to look back at the work of Low and Altman (1992) and their call for place research to work towards a more unified theory of place (still largely unanswered) and Brehm et al. (2013) call for place research to be more open to understanding the implications of attachments and the importance of the relationship. It is this researcher's firm belief that place research is undergoing a slow revolution in which the shackles of the last 40 years are being replaced with progressive thought and research (Gruenewald, 2003).

Finally, Question #4: Are place attachment and place allegiance significant constructs for recreationists who are members of place-based clubs, groups or organizations, was answered through the independent samples t-tests performed with the two groups (non-members and members)? Members of clubs, groups or organizations had significantly higher place allegiance scores across all six of the subscales than non-members. This simple result indicates that allegiance is an important concept to explore amongst highly motivated and dedicated outdoor recreationists and might better capture

their place connections than simply using the constructs of the place attachment instrument. Research on recreation specialization (McIntyre & Pigram, 1992) and serious leisure (Stebbins, 1982) may offer some insight into the realities of highly specialized and committed groups/individuals. While not directly addressed within this study, they would be important aspects to consider in the future, as the place allegiance model is further refined.

Stream B - Qualitative Findings and Explication

Stream B focused on exploring the relationships with place for thirteen outdoor recreationists in an attempt to better capture the depth of what strong place relationships encompass. Through examining Table 24 and reading the narratives of the thirteen outdoor recreationists, you quickly learn that they are each uniquely involved in outdoor recreation, social or environmental place-based causes or associated with place-based clubs or groups. Each of these thirteen individuals bring with them tremendous personality and reflection into the findings presented within Chapter 5. Data is analyzed and interpreted from a phenomenological approach; the stories shared within the chapter are their interpretation of their relationships with place as documented by the researcher. This study sought to organize these interpretations into themes and subthemes through open coding and networked representation. Figure 17.0 offers a visual representation of how the main themes found within Stream B are related to place allegiance as defined within Chapters 1 and 2. Consider Figure 17.0 as a conceptual overview of the findings presented within Chapter 5.

Central to the findings of Stream B (Chapter 5) is the theme *relationship with place*. This theme is the pivot point for almost every other theme and subtheme

represented within this chapter. *Relationship with place* is the recognition that a personal disposition filters our experiences with both an individual's *participation in outdoor recreation* as mitigated through the *characteristics of place(s)*. While this assertion is reflected in the seminal sense of place literature (Relph, 1976; Shamai, 1991; Tuan, 1974, 1975, 1977, 1980) and by no means is a new contribution to knowledge, it lays the foundation for exploring where place allegiance might exist within the narratives of respondent's relationships with place. Furthermore, the theme *characteristics of place* adds resonance to the conflict about whether place relationships are built on social constructions or append to physical characteristics (Stedman, 2003). In brief, this research illuminates that both the social and physical characteristics are essential components to creating profound place relationships and is inevitably an individualized experiential process.

Where this study begins to show its uniqueness is through the themes of *perceptual experience* and *meaning found in the relationship*. These two themes represent the filters in which we approach and conceptualize place. While these two themes are not described as succinctly within the place literature, they are intertwined within the discussion of place and the reliance on creating place relationships that are reflective of the perceptual experience (Low & Altman, 1992; Tuan, 1977) and inherently recognize the creation of these relationships occurs through an experiential process (Wattchow & Brown, 2011).

The themes presented within this study help to deconstruct the concept of what a place relationship represents, and adds insight into understanding the important role that a place can have within an individual's life and their experiences as an outdoor enthusiast/

recreationist. For example, Fabiola's strong connections with [the river] resonate throughout her personal connections with her home, the landscape, and her personal views. These connections are very strong and personal and help to guide her and share meaning within her life. How is this story captured within conventional place research? For one, the story is very poorly captured within the recreation place attachment based literature. What comes close is some of the work done regarding cottage owners and their long-term place attachment (Jorgensen & Stedman, 2001, 2006) that gets to the deeper and more personal core of what a strong relationship with place might be.

Place meanings is a developing area of place research that holds potential to address the depth of understanding and inquiry needed (Brehm et al., 2013) for capturing the meanings ascribed within recreationists' relationships with place. Much of the current research on place meanings helps to support the importance of considering the ascribed and felt meaning that individual's find in place (Davenport & Anderson, 2005; Davenport et al., 2010; Smaldone et al., 2008). In the context of place research, work on place meanings has become a separate sub-discipline with its own language and rich discourse (Farnum et al., 2005). The researcher recognizes that this study never overtly sought to identify place meanings within the research. However, the theme *meaning found in the relationship* was determined to be a significant influence on participants' relationship with place and is congruent with much of the work currently being published regarding place meanings. Contributions to the place meanings literature from this theme might include the importance of symbolic meaning, similar to the work of Stedman (2002), value based meanings as described by Brown, Reed, and Harris (2002), a place to

experience challenge, and a place to learn lessons (congruent with much of the experiential education approaches that see value of learning in and through place).

While these four subthemes do not paint the larger picture of what can be considered within the scope of place meanings they represent some of the meanings significant for respondents within this study. What this study does differently than many place meaning based studies is that it offers a "home" or relational location for where place meanings (or the meaning found in place) exists in relation to other constructs that influence a relationship with place (see Figure 17). This notion reinforces the idea that we can look at place from a holistic or unifying theory approach where constructs do not exist in isolation (as many place constructs currently do), but rather as relational, with these relationships being important to comprehending the broader implications of understanding the diversity and significance of our relationships with place (Low & Altman, 1992).

The theme *perceptual experience* is unique within the place literature in that it acknowledges the experiential and embodied experience that individuals have with their places of importance. Often disregarded within the place-based outdoor recreation literature, *perceptual experience* regulates our interactions with place and the artifacts of place (i.e., people in place, history of place, sounds, storied landscape, etc.). It is easy to overlook the importance of acknowledging and giving voice to this influence on a relationship with place. A person's perceptual experiences are undoubtedly highly individualized, yet attend to cultural, spatial and regional filters (Tuan, 1974, 1977) that guide their experiences and perceptions. Accurately representing the capacity and scope of a perceptual experience is very difficult. Even more difficult is creating a framework

or model to depict how perceptual experiences are interpreted or formed. However, just because it proves difficult does not mean that it should not be acknowledged and studied within place research.

Some fields of place research do an excellent job of acknowledging and representing perceptual experiences and how they shape our relationship with place in urban cultural contexts (Cresswell, 2004) or within indigenous place conceptualizations (Moreton-Robinson, 2003; Relph, 1976; Tuan, 1974). The findings from this study offer a relational perspective for where perceptual experiences inform and mitigate a relationship with place. More work is needed to better understand this area of place research, especially within outdoor recreation research. Perceptual experience is central to defining and capturing sense of place (Farnum et al., 2005; Tuan, 1977) and a more specific and contemporary focus within place research will inevitably help capture how we perceive place within our modern society. This intentional look at perception within the creation of place addresses the importance of considering the balance of placelessness and authenticity (Relph, 1976; Wattchow & Brown, 2011).

The social influence of place is often investigated and well represented within place research (Kyle et al., 2004a; Riger & Lavrakas, 1981). While acknowledged within this study, the theme *social* was not a significant influence on *relationship with place*. The theme was shown to only influence the theme *relationship with place* and mostly through the *influence of the club*. Largely, respondents who were not active club members did not speak to the social or relational characteristics of place. Rather, they choose to speak of the personal and individualized aspects. This is a surprising finding and may be the result of the open and personal relationship based approach taken to

conversing about place. Respondents often related place-based importance back to themselves and their own lives. Many, respondents described place experiences that involved other individuals or a group, yet what they shared was their own experiences aside from those influenced by the social aspects of the experience. This directly challenges the notions that place attachment is primarily a socially constructed process (Hidalgo & Hernandez, 2001), and should be further explored within both place and recreation focused research (Stokowski, 2002).

As can be seen within Figure 17.0, place allegiance is hypothesized to be comprised of three themes: *influence on life course*, *preserve and protect* and *knowledge*. Findings from Chapter 5 show that *relationship with place* influences the theme *influence on life course*. This theme as summarized by Figure 13.0 offers insight into how a relationship with place can influence the life course of an individual (i.e., how it impacts the decisions they make within their life). It is rare to see direct association within place research that points to a relationship with place influencing the decisions an individual makes. For example, studies that relate place attachment and place protective behaviours, and pro-environmental intentions have demonstrated conflicting results (Scannell & Gifford, 2010b; Uzzell et al., 2002; Vaske & Kobrin, 2001). Colloquially, this concept of experience informing intentions and behaviours within our everyday lives is not hard to see, yet within place research it continues to be somewhat elusive and still hard to ascertain. Might it be that up until now we have taken the wrong approach when discerning the level of place connection needed to have a positive influence on behaviours and intentions?

One notion of intentions that has been investigated within place research is the idea of linking place attachment with environmentally responsible behaviours (Halpenny, 2006, 2010). Yet, given the important work done by Halpenny, the clear linkage between place connection and intentional decisions remains fuzzy. What is clear is that the concept of place allegiance acknowledges inherently that profound place experiences and connections can influence decisions, behaviour and intentions (it is acknowledged in the conceptualization of allegiance through the PCM). How this happens is still in need of further investigation. The influence of time (Smaldone, 2006) and exposure to place, specialization (Bricker & Kerstetter, 2000) and familiarity likely play a role in this process. These decisions are influenced in part by the relationships one has with their places of importance. Findings within Chapter 5 support this notion and open a new lens in which to reassess the influence that a positive place relationship can have on intentions and decision making throughout the life course. This area might in fact be an excellent avenue in which to conclusively link environmentally responsible behaviours with strong place connections. Place attachment as it is currently utilized within place research does not capture the most appropriate constructs (other than identity) to assess intentions and behaviours.

The second major theme, *preserve and protect*, is hypothesized to be one cause of a strong relationship with place and an indicator of place allegiance (see Figure 17.0). Participants reported strong feelings about preserving and protecting both their meaningful place of outdoor recreation and wilderness in general. The linkage is an easy one to make – people who care deeply about a place often express intentions of keeping it safe and protected for their own and others' future use. It is hard to know if the notion of

preservation and protection is unique to individuals with deeply profound relationships with natural places or if individuals with profound connections with urban or other types of places have the same tendencies to also preserve and protect them. The theme *preserve and protect* is comprised of a large number of subthemes and codes. These offer a tremendous amount of insight into the depth of this theme (see Figure 14.0). Similar to the previous theme of *influence on life course*, this theme may also add insight into the place protective and environmentally responsible linkages to place. This discussion is still in need of tremendous refinement and future research within outdoor recreation place research.

The final theme within the qualitative findings that was indicative of the hypothesized concept of place allegiance was *knowledge*. While not directly linked to the relationship with place theme, *knowledge* was found to be an influential component within the concept of place allegiance. Gaining *knowledge* and using *knowledge* were important for many of the participants within Stream B of this study. As hypothesized, *knowledge* aided individuals in expressing connection with their places of importance. However, it might not be significant for all recreationists. The concept of knowledge is not entirely new within place research. Brown and Raymond (2007) recognized the importance of knowledge within their study that explored mapping and place attachment. Looking at *knowledge* as an important aspect of place relationships is another area or lens in which to focus future place research. Going back to the theoretical framework of the PCM, functional knowledge was a major part of how Funk and James (2001) capture allegiance and separate it from attachment.

Stream B - Research Questions Revisited

This section briefly revisits the research purpose and research questions that guided this stream of the study. The qualitative stream of this study sought to explore the relationships with place that outdoor recreationists build in an effort to discover if elements of the hypothesized concept of place allegiance could be found. The guiding research question was: How is place allegiance described through the narratives of outdoor recreationists' relationships with place? Chapter 5 exhaustively describes the narratives of outdoor recreationists' relationships with place through a phenomenological approach. Figure 17.0 offers some insight into how place allegiance is described and what its relationship is to the other themes presented within Chapter 5.

Three qualitative sub-questions were used to focus this stream of the study. Each is briefly revisited and addressed in the following paragraphs. Question #1: How do outdoor recreationists' depict their relationships with place? Respondents described their relationships with place in a variety of individualized and personal ways. The central point within the description of connection to place is captured by the theme *relationship with place*. As the central theme, it was found to be influenced by *participation in outdoor recreation*, the *characteristics of place*, *perceptual experience*, *meaning found in the relationship*, and in some cases, the *social* conditions.

Question #2: How are these place relationships significant influences on outdoor recreationists' lives? Two significant themes were found to address question #2. These themes included *influence on life course* and *preserve and protect*. Each of these themes was found to directly portray an individual's perspective on life, current and future

decisions and disposition. This is significant in regards to both outdoor recreation and beyond recreation, within their daily lives.

Question #3: How do recreationists conceptualize their allegiance with outdoor places to which they devote a significant portion of their lives? Place allegiance was directly illustrated by three themes: *knowledge*, *influence on life course* and *preserve and protect*. Each of these themes directly support the theoretical background of place allegiance and further depict the results of what a strong and profound relationship with place can foster for many outdoor recreationists.

Bringing the Streams Together

How a researcher chooses to mix methods (whether it is through data collection techniques, analysis and explications procedures or reporting) within their study is a growing field of discussion amongst academic researchers and especially with regards to the epistemological concerns that arise at the paradigm level. This discussion has already been noted by Williams and Patterson (2007) who had many critical comments on a recent outdoor recreation place-based mixed methods study by Beckley et al. (2007). Experimenting with merging qualitative and quantitative approaches can be a significant issue that threatens the paradigmatic focus and the foundational qualities (methods) of a discipline (Williams & Patterson, 2007). Acknowledging these concerns, the following section attempts to merge parts of the data reported from both Stream A and B (see Figure 2.0 for research design) to offer a generalized overview of the importance of place allegiance from a mixed methods approach.

There is much discussion surrounding the terminology and intentions applied to classifying a study as mixed methods versus multiple methods. With the case of this research study, both assertions are true. This study does use multiple independent methods to address similar (yet methodologically different) research questions. At the same time, this study investigates place allegiance from these two approaches to help to better conceptualize the topic (place allegiance) and attend to the divergence within the place literature (that of place attachment being a refined quantitative construct and sense of place being a holistic and primarily experience-based qualitative construct). Bringing the above-discussed results together is pivotal to the purpose and intentions of this study and is core to the creation of the construct of place allegiance (its intention is to be part of a unifying theory for place research).

Low and Altman (1992) first discussed the importance of structuring the discourse of place research under the banner of place attachment. It is this researcher's belief that the core concept of place attachment has become a much more specialized construct than what Low and Altman had initially envisioned it (especially within recreation research). Low and Altman's modeling of place attachment was initially organized around a larger scope of the concept of place (discussed in detail in Chapter 2). However, place attachment research within the outdoor recreation field has become specialized and is too often reflected by the constructs of identity and dependence (Williams & Vaske, 2003). The scope of place attachment as presented by Low and Altman is much more encompassing and parallels many of the concepts that dominate the sense of place discussion. Place allegiance attempts to bring these two divergent concepts back together to help unify the study of place. Findings from both Steam A and B offer

methodological diversity and depth to the concept of place research. This study has shown that a place concept (i.e., place allegiance) can take the best and most highly refined pieces of both discourses and combine them to better understand relationships with place.

Specifically, place allegiance as an empirical concept has been shown to be based on a number of observable dimensions (in regards to the results of the PCA) that include: behaviours, importance, resistance, knowledge and symbolic value. Having statistical significance within a large sample size is useful to ascertain validity for the construct of place allegiance and helps to refine the construct amongst a large sample. In addition, qualitative data from Stream B brings both a confirmatory and relational perspective to the above five dimensions. The dimension of *knowledge* is represented and discussed by respondents, illuminating the importance of the dimension the concept of place allegiance and in perspective of *relationships with place*. Similarly, *symbolic* meaning was found to represent a large and rich area of the *meaning found in the relationship*. Having the qualitative data helps to illustrate what symbolic value means, why it is important within allegiance and where it fits within the conceptual framework that is place research.

The theme *influence on life course* was found to be a moderating construct that acts as the link between a *relationship with place* and place allegiance (see Figure 17.0). This theme helps to describe the construct of importance from Stream A. Importance can be described as more than the acknowledgement of the place being "special" or "unique" within the scope of recreation, but rather how the place influences an individual's life course, choices and dispositions. Influence on life course brings new language into the ideas of importance, and identifies that the importance that an individual holds for a place

does not necessarily have to remain within the scope of recreation, but rather influences their life in many profound ways (see Figure 13.0 for examples).

Table 13 summarizes the findings of the comparative place sentiments questionnaire used within Stream A of this study. The modest results presented within this table speak volumes to the importance of asking what is beyond attachment within the psychological construction of how we respond to and identify with places.

Attachment of affection is at the center of a continuum of place sentiments, with commitment and sacrifice being representative of deeper sentiments and more profound relationships with place. For example, attachment, commitment and sacrifice were almost equally represented for "your most meaningful place for outdoor recreation." This is an important finding that supports the notion that we are only capturing part of the story when we measure just place attachment within outdoor recreation research.

What constructs within the quantitative instrumentation of place attachment capture the sentiments of commitment and sacrifice? The qualitative narratives presented within Chapter 5 descriptively illustrate a better picture of what commitment and sacrifice look like within a relationship with place. Similarly the findings from the independent samples t-tests demonstrate that the constructs of place allegiance were more significant for respondents who were members of place-based clubs, groups and organizations and those who were not is also supported by data presented in Table 13. Of the 267 respondents who reported affiliation with a place-based club, group or organization the largest percentage resonated with the sentiment of commitment (and many with sacrifice) to the statement "the natural place that your recreation or place-based club/ group/ organization is associated with."

In comparison to data within Stream B, the influence of place-based or recreation clubs, groups and organizations were not overly significant components to the creation of strong place relationships. This could be due to any number of considerations, including the fact that many respondents may not overtly recognize that their interest in being involved with and members of these groups or clubs is related to the importance and resistance they maintain with their recreation places. More research on this specific consideration would go a long way in helping to understand the importance of place-based social initiatives such as clubs, groups and organizations.

Data from both Streams A and B corroborate the feeling that respondents generally had some level of affective attachment (place attachment) with their meaningful site(s) of outdoor recreation. But simply knowing that attachment is felt does not lend to further thought or analysis of the confines of the dimensionality of the place relationship. Place allegiance is much better suited at allowing for the long term aspects of a place relationship to be central points of discussion. Keeping this in mind, findings from Stream A recognize that both place attachment and place allegiance can be present within a place relationship. This confirms the notion presented through the Psychological Continuum Model that allegiance is an extension beyond attachment and both attachment and allegiance need to be considered together to capture a operational picture of a profound place relationship. It is this researcher's belief that assessing attachment and allegiance alongside one another brings the quantitative constructs much more in line with the qualitative concept and scope of sense of place, especially as presented by Relph (1976).

The final concept that will be considered within the discussion of what can be learnt from merging the results of Streams A and B of this study is centered on the ideas of authenticity and placelessness. The two concepts are largely new ideas to the study of place within the outdoor recreation discipline. Environmental psychology, experiential education (Wattchow & Brown, 2011) and the decolonizing place-based methodologies (Tuck & MacKenzie, 2015) used to understand place relationships and the importance of place are areas where authenticity and placelessness are readily discussed. While this research did not directly seek to study authenticity of place and placelessness, these concepts are engrained within the notions of insideness and outsideness to place (Relph, 1976) used to help fortify the theoretical framework of place allegiance. What can be observed within the data is that outdoor recreationists do have profound relationships with outdoor places, whether they are represented through the domains of attachment or allegiance, these strong connections with place are important, if not essential to many outdoor recreationists and to the validity and importance of nature based outdoor recreation within our modern society. Furthermore, these strong connections as documented within both Stream A and B do have an influence on a person's actions, intentions and behaviours.

It is difficult and very near impossible to create authentic place experiences within many of our modern lives. Experiencing outdoor recreation in natural areas offers one opportunity for authentic place experiences to be fostered because of the uniqueness of the setting, the physical characteristics of the place and the personal perceptions that are given the time and the space to develop. Outdoor places that are natural, unique, wild, remote and fit within the ideas of wilderness (as portrayed by respondents within Stream

B) are places in which we can create an authentic connection or relationship, and ultimately remains some of the few places that the experience of placelessness can be counteracted. Wilderness recreation is important, and if as a profession we are to heed the calls of some researchers to abandon our reliance on wilderness areas (Stokowski, 2002; Wattchow & Brown, 2011) and refocus outdoor recreation and experiential education on local places, then we are setting ourselves up to miss out on profound and deep connections with authentic and very "real" places that hold the keys to our identity, values, meaning, and intentions (to name only a few of the qualities recreationists gain from a strong place connection). Place allegiance as portrayed within this study will allow for much future work to be accomplished in regards to authenticity and placelessness. What is presented so far is the groundwork to better understanding the construct, its dimensionality, and its flexibility to append to the discourse of place within outdoor recreation and potentially beyond.

Limitations

The following list of limitations are recognized within this study:

1. The sample population of this study does not represent all outdoor recreationists who build relationships with outdoor places of recreation. This study sought to build a philosophical background for place allegiance, rather than to test an existing construct on a specific population or place typology.
2. The scope of this study (i.e., people associated with organized groups and clubs and general outdoor recreationists), is specific to individuals participating in outdoor recreation. This study is not reflective of a wider view of society and does

not take into consideration the many socio-economic constraints that restrict participation in outdoor recreation. Predominantly, this study focuses on white, middle class and privileged individuals within Canada. This inevitably causes alarm for the composition of the sample. Yet, it is this reality with which outdoor recreation research is continually confronted and the sample composition is an indicator of much larger trends and issues of access and applicability for ethnic groups and populations of varying socio-economic status who, as of yet, are not participating within outdoor recreation across North America to the same extent as others.

3. This study uses a newly created place allegiance questionnaire (as outlined in Chapter 3) to investigate the quantitative significance of the construct. This inevitably tests a very narrow focus of relationships with place and how they are conceptualized. In addition, the theoretical framework is built around the Psychological Continuum Model that was created and has historically been implemented for significantly different purposes (i.e., sport participation, leisure and consumer loyalty).
4. The *most meaningful place* does not represent a specific site or natural resource (as is similarly done with place attachment research). Place allegiance has not yet been tested on a specific geographic area or natural resource based site of outdoor recreation. Applying place allegiance to a specific site will be an important step in validating the construct of place allegiance, as it needs to be useful for recreation and natural resource managers who often are interested in site specific place relationships and connections.

Recommendations for Future Research

The findings from this study give rise to many further research questions with regard to place allegiance as a concept in general, and the applicability of place allegiance for studying outdoor recreationists and outdoor recreation in natural environments.

Recommendations for further research include the following suggestions:

1. Re-administer the current six-item place allegiance instrument within a specific outdoor recreation population or a specific recreation site. There is strong theoretical background to keep the six constructs comprising the place allegiance instrument intact. Further investigation of these constructs will help to expand the depth of understanding for each of the constructs within the place allegiance instrument.
2. Principal Components Analysis suggested that a five-factor solution was most appropriate for the items analyzed within this study. Expanding upon these five constructs and creating a scale to capture this information will be helpful in further investigating the concept of place allegiance. By continuing to develop these revised constructs the theoretical background of place allegiance can be further refined.
3. Given that place attachment has proven its ability to address identity, dependence and social constructs relevant to place attachment, creating and implementing a place attachment and place allegiance hybrid instrument might lend to furthering the dialogue of how place connections and the importance of place is captured within the place literature (specifically the place attachment discourse).

4. Expanding the use of mixed methods research studies within place research is essential and offers unique challenges to researchers (Stedman et al., 2004; Williams & Patterson, 2007). Overcoming these epistemological, functional and implementation issues will inevitably help place researchers confront some of the biggest challenges being faced within the study of place. More dialogue is necessary to expand the utility of approaching concepts of place from a mixed methods approach.
5. Placing greater emphasis on relationships with place as the central point of understanding how individualized connections with place might move the discourse of place away from its current focus on place attachment. Incorporating ideas from sense of place will undoubtedly open place research up to new questions and approaches to conceptualizing how we view place and how our relationships with place impacts our lives.
6. Developing place concepts for each of the four domains of the Psychological Continuum Model (PCM) (awareness, attraction, attachment and allegiance) (Beaton & Funk, 2008; Funk & James, 2001) may further expand the discussion of place within the academic literature. If individuals are attached or can be denoted as having place allegiance, how did they get there, and what was the process of finding that place and building that connection? The first two components of the PCM may offer insight into this process.
7. Further exploring the potential connections between the constructs of recreation specialization and serious leisure in regards to place allegiance might open new

possibilities of how allegiance can be reinforced and stronger definitions of the constructs might be possible.

Recommendations for Practice

This study is primarily philosophical and exploratory in nature and sought to identify whether the construct of place allegiance was possible, could be captured and was useful. Given this stance, few specific recommendations for practice are relevant. However, more general ideas of the value of strong place relationships and how they can be fostered within the fields of outdoor recreation, experiential education and resource management are offered in the following list:

1. Recognizing and incorporating the concept of symbolic value in recreation programming of place-based experiences is an important part of creating a strong and lasting bond. Experiential or place-based educators could more readily utilize rights of passage experiences that are tied to specific places that are important not only as a background for activity but more as an integral part of the memory.
2. Resource managers can more readily attend to the characteristics of place rather than the recreation opportunities that the place provides. While the activity is important, it has been shown through the qualitative stream of this study that recreationists are paying attention to the qualities of their places of recreation and often ascribe meaning and find value within these places.
3. Both resource managers and place-based educators need to consider the importance of place-based knowledge as part of the relationship making process. Providing the ability to interact with the unique and distinctive characteristics of a

place and intimately knowing the history, meanings and process of the place will bring recreationists and students closer to creating strong relationships. We too often treat places as a background for activity; places are unique, hold significant characteristics and values, and once we know how to see them and are given the opportunity to experience them authentically we may forever be connected.

Conclusion

Pursuing the study of place from a theoretical and philosophical orientation is an enormous undertaking, one that has oftentimes lent me to wonder what has been accomplished and what can now be conclusively said about the topic of place (personal reflection). This is especially true in the case of place allegiance and what we can now say when someone asks, "What is place allegiance and how is it different than place attachment?"

What started as a series of thoughts about trying to understand and capture the profound connections I personally experience through my outdoor recreation in wilderness places, and the ideas and sentiments offered within many seminal wilderness texts (i.e., Sand Country Almanac, or Muir's writings on Yosemite) or the lyrics of artists like Sarah Harmer (specifically when she sings about the Niagara Escarpment) has turned into a full-fledged research model. A model that is underpinned by a robust theoretical framework (the PCM, Relph (1976), and Low and Altman (1992), attends to a mixed methods concurrent research design that is capable of illustrating the profound relationships recreationists build and maintain with outdoor places through the

exploration of two large sample sizes (13 qualitative interviews and 437 survey respondents).

Very few new discussions or conceptualizations of place put the necessary effort into incorporating the multiple epistemological and ontological considerations needed to conceptualize and implement a concept (such as place allegiance) with the hope of unifying, or at the very least, beginning the process of unifying a model of place that brings together the discourses of place attachment and sense of place within the scope of recreation research. Wilderness places are undoubtedly the central focus of both the qualitative and quantitative streams of this study (as brought forward by the research participants) and place allegiance serves to remind the readers that our interest, the time we spent and the bonds we build with these wilderness places are essential to their continued survival and the importance we put on them within our society. As Canadians, we are at least superficially tied to the notion of wilderness. Why not save and give the appropriate value and recognition to the natural areas that are the foundation to many strong place relationships, which has been shown can influence our lives in many profound and interesting ways? The study of place allegiance has just begun!

Et deinceps sursum.

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Appendix A: Introductory Email to Membership Coordinator

I would like to introduce myself, my name is Ryan Howard and I am a Doctoral Candidate in the Department of Recreation and Leisure Studies at Brock University, St. Catharines, Ontario. I am part of a research study that seeks to explore the relationships that outdoor recreationists have with natural areas in Canada. This study focuses primarily on trying to conceptualize the important relationships that people make with their places of recreation and how these relationships can positively impact their lives. This study is seeking research participants from clubs, groups and organizations such as your own. We are hoping that we can discuss the possibilities of bringing this research study to your membership. Participation in this study is non-intrusive; we would be asking your membership (those who are willing) to complete a 10 - 15 minutes online survey that asks questions about their places of recreation and how they connect to these places. All questions are optional and their responses would be anonymous and confidential. As an incentive, we are offering the chance for participants to win one of three \$50 gift certificate to Mountain Equipment Co-op as a thank you for their time in helping us with this research study.

I hope we can discuss the possibility of having your membership take part in this research study.

Attached is an official letter of invitation from Brock University and the study's principal investigator.

We look forward to hearing back from you to discuss details of your participation.

Happy trails,

Ryan Howard

Official Letter of Invitation (to be attached to the email)

[insert date]

Title of Study: The Conceptualization and Exploration of Place Allegiance: Toward a Unified Model of Person-Place Relationships within Outdoor Recreation.

Principal Investigator: Tim O'Connell, Chair & Professor, Department of Recreation and Leisure Studies, Brock University

Student Principal Investigator Ryan Howard, Doctoral Candidate, Faculty of Applied Health Sciences

I, Ryan Howard, Doctoral Candidate from the Department of Recreation and Leisure Studies, Brock University, invite you to participate in a research project entitled: the Conceptualization and Exploration of Place Allegiance: Toward a Unified Model of Person-Place Relationships within Outdoor Recreation.

The purpose of this research project is to capture how outdoor recreationists experience profound relationships with natural areas. Should you choose to participate, you will be asked to complete an online survey.

The expected duration consists of a 10-15 minutes online survey that you can complete at your leisure. In addition, individuals who are willing to participate in a phone or in-person interview are invited to submit their name and email

address at the end of the survey. The optional interview can be organized around your schedule and takes about 30 minutes.

This research should benefit outdoor recreationists in general, and specifically Canadian's who spend significant amounts of their time participating in outdoor recreation in natural areas. In addition, for your participation in the online survey, you will have the chance on winning one of three \$50 gift certificates to Mountain Equipment Coop. This is our way of saying thank you for your time in helping with this very pertinent and important research.

If you have any pertinent questions about your rights as a research participant, please contact the Brock University Research Ethics Officer (905 688-5550 ext 3035, reb@brocku.ca)

If you have any questions, please feel free to contact me (see below for contact information).

Thank you,

[Insert Principal Investigator's Signature]

Timothy S. O'connell, PhD
Professor and Department Chair
905 688 5550 x5014
toconnell@brocku.ca

Ryan A. Howard, MA
Doctoral Candidate
905 688 5550 x4298
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This study has been reviewed and received ethics clearance through Brock University's Research Ethics Board [insert ethics file number].

Appendix B: Stream A - Quantitative Survey

Participant Demographics

This section collects socio-demographic information about you. This information is important to this study as it helps us to understand some basic data of survey participants in relation to the Canadian population in general. As a reminder, the following information is confidential and secure.

What is your gender?

- ☐ Male
- ☐ Female
- ☐ Prefer Not to Answer

What is your age?

- ☐ Under 18
- ☐ 18-24
- ☐ 25-34
- ☐ 35-44
- ☐ 45-54
- ☐ 55-64
- ☐ 65 or Above
- ☐ Prefer Not to Answer

What is your ethnicity?

- ☐ White / Caucasian
- ☐ Spanish / Hispanic / Latino
- ☐ Black / African American
- ☐ Asian
- ☐ Pacific Islander
- ☐ Native/ Indigenous Group
- ☐ Other

- ☐ Prefer Not to Answer

What is your highest level of education?

- ☐ Elementary school
- ☐ High School
- ☐ College Diploma
- ☐ University Bachelor Degree
- ☐ University Graduate Degree
- ☐ I prefer not to answer

What country do you currently live in?

- ☐ Canada
- ☐ United States
- ☐ Afghanistan
- ☐ Albania
- ☐ Algeria
- ☐ Andorra
- ☐ Angola
- ☐ Antarctica
- ☐ Antigua and Barbuda
- ☐ ... 171 additional choices hidden ...
- ☐ United Arab Emirates
- ☐ United Kingdom
- ☐ Uruguay
- ☐ Uzbekistan
- ☐ Vanuatu
- ☐ Venezuela
- ☐ Vietnam
- ☐ Yemen

- ☐ Zambia
- ☐ Zimbabwe

What Canadian Province or Territory do you primarily reside in?

If you live outside of Canada please choose, "I live outside of Canada" from the drop down menu.

- ☐ Alberta
- ☐ British Columbia
- ☐ Manitoba
- ☐ New Brunswick
- ☐ Newfoundland and Labrador
- ☐ Northwest Territories
- ☐ Nova Scotia
- ☐ Nunavut
- ☐ Ontario
- ☐ Prince Edward Island
- ☐ Quebec
- ☐ Saskatchewan
- ☐ Yukon
- ☐ I live outside of Canada

What is your current household income?

- ☐ Under \$20,000
- ☐ \$20,000 - \$30,000
- ☐ \$30,000 - \$40,000
- ☐ \$40,000 - \$50,000
- ☐ \$50,000 - \$75,000
- ☐ \$75,000 - \$100,000
- ☐ \$100,000 - \$150,000
- ☐ \$150,000 or more

- ☐ Prefer Not to Answer

Marital Status

- ☐ Single, Never Married
- ☐ Married
- ☐ Living with Partner
- ☐ Separated
- ☐ Divorced
- ☐ Widowed
- ☐ I Prefer Not to Answer

Number of children?

- ☐ None
- ☐ 1
- ☐ 2
- ☐ 3
- ☐ 4
- ☐ 5 or more

How would you describe your primary place of residence?

Primary place of residence is the place where you live most often.

- ☐ Urban
- ☐ Rural
- ☐ Other _____

Participation in Outdoor Recreation

This section asks a variety of questions regarding your participation in Outdoor Recreation activities in natural environments.

How many days a year do you participate in Outdoor Recreation?

Participation in all types of outdoor recreation.

- ☐ 0 - I never participate in Outdoor Recreation
- ☐ 1 - 5 days per year
- ☐ 6 - 10 days per year
- ☐ 11 - 30 days per year
- ☐ 31 - 50 days per year
- ☐ 51 - 70 days per year
- ☐ more than 70 days per year
- ☐ Other, please specify... _____

How many years have you been participating in Outdoor Recreation?

- ☐ 0 - Never participated
- ☐ 1 - 5 years
- ☐ 6 - 10 years
- ☐ 11 - 20 years
- ☐ 21 - 30 years
- ☐ 31 - 40 years
- ☐ 41 - 50 years
- ☐ 51 + years
- ☐ Other, please specify... _____

What outdoor recreation activities have you participated in within the last 12 months?

Select all that apply.

- ☐ Picnicking
- ☐ Day hiking
- ☐ Running/jogging
- ☐ Backpacking
- ☐ Wildlife and bird watching
- ☐ Hunting
- ☐ Fishing

- ☐ Snowmobiling
- ☐ Mountain biking
- ☐ Road Cycling
- ☐ Kite Activities (kite skiing/ kite boarding)
- ☐ Camping (developed/campground)
- ☐ Camping (wilderness/primitive)
- ☐ Camping (RV or Motorhome)
- ☐ Driving off-road vehicles
- ☐ Motorized boating
- ☐ Harvesting and collecting wild plants
- ☐ Nature photography
- ☐ Geocaching
- ☐ Canoeing (flatwater)
- ☐ Canoeing (whitewater)
- ☐ Rock climbing
- ☐ Mountaineering
- ☐ X-country Skiing
- ☐ Downhill skiing
- ☐ Downhill snowboarding
- ☐ Snowshoeing
- ☐ Orienteering
- ☐ River rafting/river floating
- ☐ Sea kayaking
- ☐ River kayaking
- ☐ Sailing
- ☐ Scuba Diving
- ☐ Surfing
- ☐ Swimming
- ☐ Caving

- ☐ Dog Sledding
- ☐ Horseback riding

What outdoor recreation activity do you participate in most often?

- ☐ Picnicking
- ☐ Day hiking
- ☐ Running/jogging
- ☐ Backpacking
- ☐ Wildlife and bird watching
- ☐ Hunting
- ☐ Fishing
- ☐ Snowmobiling
- ☐ Mountain biking
- ☐ Road Cycling
- ... 18 additional choices hidden ...
- ☐ Sea kayaking
- ☐ River kayaking
- ☐ Sailing
- ☐ Scuba Diving
- ☐ Surfing
- ☐ Swimming
- ☐ Caving
- ☐ Dog Sledding
- ☐ Horseback riding
- ☐ Other

What outdoor recreation activity do you participate in the second most often?

- ☐ Picnicking
- ☐ Day hiking

- ☐ Running/jogging
- ☐ Backpacking
- ☐ Wildlife and bird watching
- ☐ Hunting
- ☐ Fishing
- ☐ Snowmobiling
- ☐ Mountain biking
- ☐ Road Cycling
- ... 18 additional choices hidden ...
- ☐ Sea kayaking
- ☐ River kayaking
- ☐ Sailing
- ☐ Scuba Diving
- ☐ Surfing
- ☐ Swimming
- ☐ Caving
- ☐ Dog Sledding
- ☐ Horseback riding
- ☐ Other

What outdoor recreation activity do you participate in the third most often?

- ☐ Picnicking
- ☐ Day hiking
- ☐ Running/jogging
- ☐ Backpacking
- ☐ Wildlife and bird watching
- ☐ Hunting
- ☐ Fishing
- ☐ Snowmobiling

- ☐ Mountain biking
- ☐ Road Cycling
- ... 18 additional choices hidden ...
- ☐ Sea kayaking
- ☐ River kayaking
- ☐ Sailing
- ☐ Scuba Diving
- ☐ Surfing
- ☐ Swimming
- ☐ Caving
- ☐ Dog Sledding
- ☐ Horseback riding
- ☐ Other

I participate in Outdoor Recreation to....

Please indicate the extent to which you agree with the following statements.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Get exercise	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Be with family/friends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Get away from the usual demands of everyday	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Keep physically fit	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Be close to nature	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Observe the scenic beauty	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Experience excitement/adventure	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Enjoy the sounds/smells of nature	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Be with people who enjoy the same things	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Develop my skills/abilities	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gain a sense of accomplishment	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Develop a sense of self-confidence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Experience solitude	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Be with people who share my values	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Because it is cool to do so	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Talk to new/varied people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How long does it take for you to get to the place where you participate in outdoor recreation most often?

Length of time is considered in terms of driving time from home to place of outdoor recreation.

- ☐ 10 minutes or less
- ☐ 30 minutes or less
- ☐ 1 hour or less
- ☐ 2 hours or less
- ☐ 3 hours or less
- ☐ 4 hours or less
- ☐ 5 hours or more

How would you classify the amount of time you spend in outdoor recreation.

- ☐ I don't spend any time participating in outdoor recreation and I like that.
- ☐ I wish I could spend a lot more time participating in outdoor recreation.
- ☐ I wish I could spend a little more time participating in outdoor recreation.
- ☐ The amount of time I spend participating in outdoor recreation is perfect.
- ☐ I spend too much time participating in outdoor recreation.

Answer the following questions if you are a member of a club group or organization that is associated with outdoor recreation or a natural place. If you are not, please proceed to the next page.

Examples include: member of the Wilderness Canoe Association, Friend of a Provincial Park Group, member of a trail association, a outdoor recreation club member, etc.

Are you a member of an outdoor recreation or place-based club, group or organization?

- ☐ Yes
- ☐ No

If you chose YES to the above question. What is the name of the club, group or organization that you are associated with?

How many years have you been associated with this club, group or organization?

This section of the survey looks to understand what your most meaningful natural place for outdoor recreation is.

Your most meaningful place is described as, "the natural area in which you feel most connected and the strongest relationship with, this area can be broad such as wilderness or specific such as a campsite in Frontenac Provincial Park."

What is the name of your MOST MEANINGFUL place for outdoor recreation?

What is the name of the place you most OFTEN participate in outdoor recreation?

It is possible that your answer to the above question is the same as this questions.

Indicate which of the following sentiments best describe your feelings towards the places listed below (the feelings are given in order of increasing strength). (a) Knowledge, (b) Belonging, (c) Attachment of Affection, (d) Commitment, (e) Sacrifice.

The meaning of these concepts are: (a) Knowledge: you know about this place but have no feelings of association with it. (b) Belonging: you are affiliated with the place without having any special affinity for it. (c) Attachment of affection: in addition to being affiliated with the place you have affinity for it and you identify with it. (d) Commitment: In addition to attachment you are ready to do something for the place. (e) Sacrifice: In addition to commitment you are willing to give up personal and/or collective interests for the sake of the larger interest of the place. (f) Does not apply to me: Select this option if the place does not apply to you, i.e, you do not have a home, or you are not a member of a place based or outdoor recreation club/group/organization.

	No particular Feelings	Knowledge	Belonging	Attachment or affection	Commitment	Sacrifice	Does not appl y to me
Your most MEANINGFUL place for outdoor recreation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The place you most OFTEN participate in outdoor recreation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Canadian Wilderness (in general)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Your home	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A Provincial Park you have never visited	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The natural place that your club/group/organization is associated with.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Do you currently have a secondary place of residence?

Cottage, condo, cabin, chalet, etc., that you spend at away from your primary place of residence.

- ☐ Yes
- ☐ No

How many days a year do you spend at your secondary residence?

- ☐ 0 days
- ☐ 1 - 5 days
- ☐ 6 - 10 days
- ☐ 11 - 20 days
- ☐ 21 - 30 days
- ☐ 31 - 40 days
- ☐ 41 - 50 days
- ☐ 51 + days

Is your secondary residence associated with your participation in Outdoor Recreation?

- ☐ Yes
- ☐ No

Place Attachment

This section of the survey looks to understand the attachments individuals have with their most meaningful place for outdoor recreation.

What is the name of your most MEANINGFUL PLACE for outdoor recreation?

Please tell us to what extent each of the following statements best describes your perceptions of your MOST MEANINGFUL place for outdoor recreation AT THIS MOMENT IN TIME.

Select your level of agreement for each statement.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I get more satisfaction out of visiting [this place] than from visiting any other place.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. I feel like [this place] is a part of me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

- | | | | | | |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| 3. [This place] is the best place for what I like to do. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 4. I wouldn't substitute any other area/place for doing the types of things I do in [this place]. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 5. No other place can compare to [this place]. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 6. The time spent in [this place] allows me to bond with others. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 7. [This place] is very special to me. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 8. Doing what I do in [this place] is more important to me than doing it in any other place. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 9. I associate special people in my life with [this place]. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 10. I identify strongly with [this place]. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 11. Visiting [this place] allows me to spend time with others. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 12. I am very attached to [this place]. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 13. Visiting [this place] says a lot about who I am. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 14. The things I do in [this place] I would enjoy just as much at another site. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 15. [This place] means a lot to me. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 16. I have a lot of fond memories of past experiences with others in [this place]. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Place Allegiance

Again, type the name of the place that is MOST MEANINGFUL to you.

Use this place to answer the following statements.

Please tell us to what extent each of the following statements best describes your perceptions of your MOST MEANINGFUL place for outdoor recreation AT THIS MOMENT IN TIME.

Select an answer for each statement.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
I will continue to visit [this place] whenever I can.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[This place] is important to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
How I choose to lead my life is based on my relationship with [this place].	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The relationship I have with [this place] symbolizes my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would be willing to petition others to help protect [this place].	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I continue to seek ways in which to reinforce my relationship with [this place].	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Even if I don't visit [this place] again, it will always be important to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel that I know [this place].	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
How I spend my free time is based on my relationship with [this place].	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
What I value in outdoor recreation is symbolized by [this	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

place].

I am able to describe details of [this place]. ☐ ☐ ☐ ☐ ☐

I believe [this place] is important to future generations. ☐ ☐ ☐ ☐ ☐

I value [this place] more than any other place because it represents who I am. ☐ ☐ ☐ ☐ ☐

By recreating in [this place] I have gained knowledge about it. ☐ ☐ ☐ ☐ ☐

I recreate in [this place] because it an important part of my life. ☐ ☐ ☐ ☐ ☐

I could write an informative letter about [this place]. ☐ ☐ ☐ ☐ ☐

[This place] symbolizes who I am. ☐ ☐ ☐ ☐ ☐

My relationship to [this place] grows stronger the more I fight protect it. ☐ ☐ ☐ ☐ ☐

I will always have fond memories associated with [this place]. ☐ ☐ ☐ ☐ ☐

My relationship with [this place] influences my actions. ☐ ☐ ☐ ☐ ☐

People associate [this place] with me. ☐ ☐ ☐ ☐ ☐

Sharing the feelings I have about [this place] with others is important. ☐ ☐ ☐ ☐ ☐

I make decisions on where to live based on my relationship with [this place]. ☐ ☐ ☐ ☐ ☐

I believe in using my time to make [this place] better for everyone. ☐ ☐ ☐ ☐ ☐

Not being able to visit this place would negatively affect my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My relationship with this place is important to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[This place] will always be important in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would take action to help preserve [this place].	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am willing to stand up and fight to protect [this place].	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[This place] defines my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know the cultural and historical significance of [this place].	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a duty to maintain my relationship with [this place].	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Changes to [this place] will not affect my feelings towards it.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand what [this place] is.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My behaviours are positively influenced by [this place].	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I will stop at nothing to maintain access to [this place].	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Thank you for participating in this survey.

The time you have spend answering questions has helped us to understand the importance of meaningful places for outdoor recreationists.

Participation in phone interview.

Are you willing to participate in a 15 - 30 minutes phone interview with the researcher?

- ☐ Yes
- ☐ No

If you answered YES to the above question, please provide your email address so that we can setup a date and time that is convenient for you?

Thank you for participating.

Please provide us with a valid email address to be put into the draw for one of the three \$50 MEC Gift Cards.

We would like your email address only so that we can contact you if you are the winner of one of the MEC gift cards. Your email address will not be used or sold to any third parties. Once the winners have been chosen all email addresses will be deleted.

If you would like to leave any feedback for the researchers please do so here.

You may also contact the researchers through email at rhoward@brocku.ca or toconnell@brocku.ca.

Appendix C: Introduction and Consent Language for Stream A - Surveys

Introduction to the Survey

Thank you for taking the time to participate in this very important study about outdoor recreationists and their important places of recreation. Without willing participants who care deeply for the natural environment and outdoor recreation this study would not be possible. Participating in this survey helps a Doctoral student complete his dissertation and further his work in promoting outdoor recreation and the importance of highlighting positive place connections in Canada. This study seeks to understand the relationships individuals have with both their outdoor recreation and their chosen places for recreation. Participation in this survey will entail a series of questions that look to help the researchers better understand why it is people build and maintain relationships with outdoor natural places. As part of this survey a series of socio-demographic questions will be asked, we appreciate you taking the time to answer each question as accurately as possible. As a benefit of participation you will be entered into a draw to win one of three prizes as a thank you for your time. Prizes include three \$50 gift certificates to Mountain Equipment Co-op. At the end of the survey you will be prompted to enter an email address that can be used to contact you if you are the winner of one of the prizes. Your email address is safe and will not be used or sold to any third party. If you have any question prior to starting the survey please email Ryan Howard, rhoward@brocku.ca.

Date: [Insert Date]

Project Title: The Conceptualization and Exploration of Place Allegiance: Towards a Unified Model of Person-Place Relationships within Outdoor Recreation

Principal Student Investigator (PI): Ryan Howard, Doctoral Candidate
Department of Recreation and Leisure Studies
Brock University
905 688 5550 x4298, rhoward@brocku.ca

Faculty Supervisor: Timothy S. O'Connell, PhD
Professor and Chair
Department of Department of Recreation and Leisure Studies
Brock University
(905) 688-5550 Ext. 5014, toconnell@brocku.ca

INVITATION

You are invited to participate in a study that involves research conducted by a Doctoral student at Brock University, St. Catharines, Ontario, Canada. The purpose of this study is better understand the relationships that outdoor recreationists have with their places of recreation.

WHAT'S INVOLVED

As a participant, you will be asked to fill out an online survey regarding your participation in outdoor recreation and your agreement or disagreement with several statements. Participation will take approximately 10 to 15 minutes of your time.

POTENTIAL BENEFITS AND RISKS

By participating in this study you will be helping to illuminate the importance of outdoor recreation in natural areas. There are no known or anticipated risks associated with participation in this study.

CONFIDENTIALITY

All information you provide is considered confidential; your name will not be included or, in any other way, associated with the data collected in the study. Furthermore, because our interest is in the average responses of the entire group of participants, you will not be identified individually in any way in written reports of this research. Data collected during this study will be securely stored online with Fluid Surveys, once data collection is complete all data will be deleted from the secure internet database and saved to a flash drive that will be locked in the primary researchers office. Data will be kept for seven years after which time all raw data will be securely deleted. Access to this data will be restricted to the Primary Investigator (Dr. Tim O'Connell) and the Primary Student Investigator (Ryan Howard).

VOLUNTARY PARTICIPATION

Participation in this study is voluntary. If you wish, you may decline to answer any questions or participate in any component of the study. Further, you may decide to withdraw from this study at any time and may do so without any penalty or loss of benefits to which you are entitled.

PUBLICATION OF RESULTS

Results of this study may be published in professional journals and presented at conferences. Feedback about this study will be available from Dr. Tim O'Connell or Ryan Howard. To contact either investigator place email to toconnell@brocku.ca or rhoward@brocku.ca. Feedback will be available starting in January 2014.

CONTACT INFORMATION AND ETHICS CLEARANCE

If you have any questions about this study or require further information, please contact Dr. Tim O'Connell or Ryan Howard using the contact information provided above. This study has been reviewed and received ethics clearance through the Research Ethics Board at Brock University [insert file #]. If you have any comments or concerns about your rights as a research participant, please contact the Research Ethics Office at (905) 688-5550 Ext. 3035, reb@brocku.ca.

Thank you for your assistance in this project. Please keep a copy of this form for your records.

CONSENT FORM

I agree to participate in this study described above. I have made this decision based on the information I have read in the Information-Consent Letter. I have had the opportunity to receive any additional details I wanted about the study and understand that I may ask questions in the future. I understand that I may withdraw this consent at any time.

Name:

Signature: _____

Date: _____

Appendix D: Interview Guide

[DRAFT INTERVIEW GUIDE]

Recreation Participation

- Describe your participation in outdoor recreation.
- How long, where, with who, future thoughts?
- What is your focus of recreation? On the activity or the setting?
- Describe this in detail.

Places of Meaning

- What are the places where you have the greatest and most profound relationships?
- What are the characteristics of these places that you find value in?
- How do these places influence your life?
- Identity, dependence, rejuvenation, change form every-day-life....
- What are these places tied to in your life?
- What is the role of other people in your experience of place?

Significance of the place

- Is your connection to place an important connection in your life? What places? Explain why.
- Without these places do you feel there would be something missing in your life?

Attachment to one place or a type of place

- How would you contextualize a place? Size, dimensions, location, etc.
- Do you feel more or less connected to certain types of places?
- Do you feel an attachment to wilderness is general? Is there something common throughout wilderness that you feel the attachment to?

Allegiance

- Are these places you would be willing to "fight" for?
- Do these places have a symbolic value within you life?
- Do you feel a certain loyalty or devotion to your places of outdoor recreation?
- What would it take to separate you from these places? Explain.
- How much do you know about these places? Explain.
- Do you think your relationships with these places have an influence on how you live your life? Your actions and behaviours? Explain.
- Offer examples and probe for specifics.

Additional Questions

- Do places that you have never been to play an important role in your life?
- Wilderness, is this an important? To you? Why?

Appendix E: Introduction and Consent Language for Stream B: Interviews

Date: [Insert Date]

Project Title: The Conceptualization and Exploration of Place Allegiance: Towards a Unified Model of Person-Place Relationships within Outdoor Recreation

Principal Student Investigator (PI): Ryan Howard, Doctoral Candidate
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Brock University
(905) 688-5550 Ext. 5014, toconnell@brocku.ca

INVITATION

You are invited to participate in a study that involves research conducted by a Doctoral student at Brock University, St. Catharines, Ontario, Canada. The purpose of this study is better understand the relationships that outdoor recreationists have with their places of recreation.

WHAT'S INVOLVED

As a participant, you will be asked to participate in a phone or in-person interview. Participation will take approximately 30 minutes to one hour of your time.

POTENTIAL BENEFITS AND RISKS

By participating in this study you will be helping to illuminate the importance of outdoor recreation in natural areas. There are no known or anticipated risks associated with participation in this study.

CONFIDENTIALITY

All information you provide is considered confidential; your name will not be included or, in any other way, associated with the data collected in the study. You will not be identified individually in any way in written reports of this research. Data collected during this study will be securely stored in the researchers office. At the end of the study, data will be deleted. Access to this data will be restricted to the Primary Investigator (Dr. Tim O'Connell) and the Primary Student Investigator (Ryan Howard).

VOLUNTARY PARTICIPATION

Participation in this study is voluntary. If you wish, you may decline to answer any questions or participate in any component of the study. Further, you may decide to withdraw from this study at any time and may do so without any penalty or loss of benefits to which you are entitled.

PUBLICATION OF RESULTS

Results of this study may be published in professional journals and presented at conferences. Feedback about this study will be available from Dr. Tim O'Connell or Ryan Howard. To contact either investigator please email toconnell@brocku.ca or rhoward@brocku.ca. Feedback will be available starting in January 2014.

CONTACT INFORMATION AND ETHICS CLEARANCE

If you have any questions about this study or require further information, please contact Dr. Tim O'Connell or Ryan Howard using the contact information provided above. This study has been reviewed and received ethics clearance through the Research Ethics Board at Brock University [insert file #]. If you have any comments or concerns about your rights as a research participant, please contact the Research Ethics Office at (905) 688-5550 Ext. 3035, reb@brocku.ca.

Thank you for your assistance in this project. Please keep a copy of this form for your records.

CONSENT FORM

I agree to participate in this study described above. I have made this decision based on the information I have read in the Information-Consent Letter. I have had the opportunity to receive any additional details I wanted about the study and understand that I may ask questions in the future. I understand that I may withdraw this consent at any time.

Name:

Signature: _____

Date: _____

Appendix F: Key Points of Consent for Stream B - Interviews

These key points will be discussed over the phone with the research participants, should they choose to do a phone interview. The consent form will be sent to them electronically prior to the phone interviews.

WHAT'S INVOLVED

As a participant, you will be asked to participate in a phone or in-person interview. Participation will take approximately 30 minutes to one hour of your time.

POTENTIAL BENEFITS AND RISKS

By participating in this study you will be helping to illuminate the importance of outdoor recreation in natural areas. There are no known or anticipated risks associated with participation in this study.

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All information you provide is considered confidential; your name will not be included or, in any other way, associated with the data collected in the study. You will not be identified individually in any way in written reports of this research. Data collected during this study will be securely stored in the researchers office. At the end of the study, data will be deleted. Access to this data will be restricted to the Primary Investigator (Dr. Tim O'Connell) and the Primary Student Investigator (Ryan Howard).

VOLUNTARY PARTICIPATION

Participation in this study is voluntary. If you wish, you may decline to answer any questions or participate in any component of the study. Further, you may decide to withdraw from this study at any time and may do so without any penalty or loss of benefits to which you are entitled.

Given the above reminders about this study, do you have any questions before we begin.

Appendix G: Feedback Letter - Stream A & Stream B

Insert Date Here

Dear Research Participants,

Thank you for your participation in the research project, “The Conceptualization and Exploration of Place Allegiance: Towards a Unified Model of Person-Place Relationships within Outdoor Recreation.” As you are aware, this research project is being conducted by Ryan Howard, in the Faculty of Applied Health Sciences at Brock University. Your participation has been essential to understanding the importance of place of recreation within the lives of Canadians. If you would like to discuss this project further, change, or remove yourself from the research please contact us at your convenience.

Feedback about the use of the data collected will be available early 2014 from Dr. Tim O’Connell in the Faculty of Applied Health Sciences, Department of Recreation and Leisure Studies, at Brock University. A written explanation will be provided for you upon request (contact Dr. O’Connell and leave your name and address). If you have any concerns or questions about this research project, please do not hesitate to email me at rhoward@brocku.ca or contact Dr. O’Connell via email: toconnell@brocku.ca, or phone: (905) 688-5550. Ext. 5014. Thank you again for your participation! Prize winner will be contacted directly in early March 2014.

Sincerely,

Ryan Howard

Appendix H: Correlation Matrix for Place Attachment Instrument Items

Place Attachment Correlation Matrix																
	ident01	ident02	ident03	ident04	ident05	ident06	dep07	dep08	dep09	dep10	dep11	relate12	relate13	relate14	relate15	relate16
ident01	1.000	.568	.624	.590	.414	.576	.273	.304	.293	.329	.053	.316	.212	.329	.144	.348
ident02	.568	1.000	.648	.652	.448	.709	.208	.267	.241	.351	.060	.236	.283	.399	.216	.464
ident03	.624	.648	1.000	.751	.506	.694	.221	.324	.259	.416	.073	.319	.273	.490	.265	.392
ident04	.590	.652	.751	1.000	.517	.738	.214	.374	.263	.397	.107	.304	.228	.420	.258	.367
ident05	.414	.448	.506	.517	1.000	.526	.296	.256	.229	.314	.056	.304	.333	.288	.271	.285
ident06	.576	.709	.694	.738	.526	1.000	.190	.305	.265	.345	.391	.299	.250	.420	.233	.441
dep07	.273	.208	.221	.214	.296	.190	1.000	.276	.356	.391	.126	.435	.120	.080	.071	.093
dep08	.304	.267	.324	.374	.256	.305	.276	1.000	.335	.548	.305	.555	.208	.259	.166	.263
dep09	.293	.241	.259	.263	.229	.265	.356	.335	1.000	.415	.173	.607	.075	.147	.077	.207
dep10	.329	.351	.416	.397	.314	.345	.391	.548	.415	1.000	.333	.252	.206	1.000	.489	.558
dep11	.053	.060	.073	.107	.056	.047	.126	.305	.173	.333	1.000	.252	.206	.208	1.000	.451
dep12	.316	.236	.319	.304	.304	.299	.435	.555	.414	.607	.252	1.000	.206	.502	.710	.451
relate13	.212	.283	.273	.228	.333	.250	.120	.208	.075	.218	.006	.206	1.000	.502	.451	.451
relate14	.329	.399	.490	.420	.288	.420	.080	.259	.147	.281	-.014	.208	1.000	1.000	.451	.451
relate15	.144	.216	.265	.258	.271	.233	.071	.166	.077	.162	-.100	.139	.710	.489	1.000	.451
relate16	.348	.464	.392	.367	.285	.441	.093	.263	.207	.207	.067	.217	.451	.558	.459	1.000

Appendix I - Correlation Matrix for Place Allegiance Items

Place Allegiance Correlation Matrix																																						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35			
loy_dev01	1.000	.465	-.487	-.374	-.492	-.499	-.429	.283	-.341	-.486	-.284	-.380	-.285	-.321	-.414	-.343	-.332	-.418	-.516	-.415	-.464	-.474	-.461	-.603	-.551	-.556	-.476	-.482	-.422	-.505	-.277	-.322	-.518					
loy_dev02	.465	1.000	.457	-.498	-.447	-.585	.714	-.523	-.467	-.545	-.493	-.389	-.471	-.411	-.393	-.452	-.420	-.451	-.528	-.478	-.471	-.432	-.458	-.439	-.484	-.423	-.496	-.477	-.446	-.397	-.349	-.342	-.416					
loy_dev03	.487	.457	1.000	.293	-.416	-.473	-.392	-.336	-.246	-.341	-.315	-.284	-.353	-.221	-.406	-.383	-.332	-.364	-.531	-.446	-.395	-.381	-.411	-.494	-.487	-.403	-.494	-.487	-.403	-.572	-.445	-.555	-.336	-.379	-.552			
loy_dev04	.374	.498	.293	1.000	-.350	-.433	.653	.616	-.547	-.274	-.514	-.292	-.432	-.414	-.391	-.361	-.334	-.310	-.328	-.375	-.391	-.236	-.346	-.305	-.341	-.389	-.375	-.276	-.246	-.234	-.370	-.303	-.246	-.370	-.526			
loy_dev05	.492	.447	.416	-.350	1.000	-.490	-.396	-.370	-.341	-.411	-.301	-.304	-.250	-.320	-.323	-.323	-.341	-.414	-.499	-.378	-.508	-.430	-.495	-.446	-.471	-.392	-.507	-.350	-.360	-.445	-.274	-.373	-.461	-.389	-.461			
loy_dev06	.499	.585	.473	.433	-.490	1.000	.518	.434	-.425	-.409	-.393	-.288	-.445	-.341	-.377	-.553	-.468	-.369	-.526	-.390	-.484	-.421	-.461	-.446	-.514	-.476	-.469	-.456	-.387	-.383	-.335	-.304	-.416	-.469	-.456	-.469		
dur_per08	.429	.714	.392	.653	-.396	.518	1.000	.634	-.403	-.417	.526	-.347	-.393	-.328	-.314	-.362	-.337	-.381	-.429	-.485	-.479	-.359	-.364	-.400	-.447	-.415	-.450	-.390	-.417	-.334	-.326	-.335	-.368	-.355	-.368	-.355	-.368	
dur_per09	.283	.523	.336	.616	.370	.434	.634	1.000	-.447	-.286	.579	.295	.419	.397	.397	.385	.254	.310	.357	.433	.345	.242	-.305	-.278	-.349	-.331	-.326	-.286	-.367	.262	.361	.391	.287					
dur_per10	.341	.467	.246	.547	.341	.425	.403	.447	1.000	-.340	-.442	-.311	.333	.382	.215	.367	.397	.385	.244	.311	.260	.301	.275	-.341	-.518	-.346	-.344	-.333	.256	.201	.244	.337	.247	.244				
dur_per11	.466	.545	.341	.274	.411	.409	.417	.286	-.340	1.000	-.234	.292	.253	.276	.288	.279	.258	.359	.488	.339	.421	.517	.424	-.441	-.366	-.340	-.363	.416	.322	.371	.158	.225	.340					
dur_per12	.284	.493	.315	.514	.301	.393	.526	.579	-.442	-.234	1.000	-.207	.474	.342	.310	-.444	.336	.310	.331	.366	.287	.159	-.249	-.193	-.323	-.259	-.310	-.270	-.292	.220	.373	.275	.366					
know13	.380	.389	.284	.292	.304	.288	.347	.295	.311	.292	.307	1.000	.415	.507	.507	.374	.386	.404	.305	.302	.209	.224	.248	-.353	-.366	-.294	.332	.353	.290	.266	.234	.217	.314					
know14	.285	.471	.353	.432	.250	.445	.393	.419	.333	.253	.474	.415	1.000	.558	.424	.467	.555	.375	.387	.343	.297	.159	.306	-.276	-.343	-.314	-.289	-.341	.328	.198	.339	.290	.270					
know15	.321	.411	.231	.414	.320	.341	.328	.397	.362	.276	.342	.507	.558	1.000	.405	.379	.437	.302	.308	.383	.233	.163	.339	-.345	-.369	.382	.329	.324	.382	.212	.205	.275	.280					
know16	.414	.353	.406	.301	.323	.377	.314	.307	.215	-.288	-.310	.507	.424	.405	1.000	.431	.486	.310	.379	.352	.331	.263	.369	-.363	-.355	.355	.353	.436	.333	.334	.221	.258	.373					
know17	.343	.452	.383	.361	.323	.553	.362	.385	.367	.279	.444	.374	.467	.379	.431	1.000	.476	.333	.388	.392	.291	.281	.305	.273	.302	.285	.280	.317	.377	.385	.460	.322	.327					
know18	.332	.420	.392	.334	.341	.488	.357	.294	-.246	-.258	-.356	.386	.535	.437	.486	.476	1.000	.343	.399	.419	.318	.240	.359	-.288	-.376	-.323	.329	.417	.425	.341	.289	.346	.463					
act_beh19	.418	.451	.364	.310	.414	.369	.381	.310	.254	.359	.310	.404	.375	.302	.310	.333	.343	1.000	.470	.373	.359	.380	.380	.361	.337	.258	.345	.404	.320	.376	.323	.224	.372					
act_beh20	.516	.528	.531	.329	.499	.526	.425	.357	.311	-.489	-.331	.305	.387	.308	.379	.389	.339	.380	.539	.288	.595	.493	1.000	-.523	-.472	.475	.541	.505	.231	.388	.227	.208	.397					
act_beh21	.415	.478	.446	.375	.378	.390	.485	.433	.260	.339	.368	.302	.343	.383	.392	.392	.419	.373	.439	.352	1.000	.352	.318	.288	-.325	.334	.238	.303	.298	.819	.525	.423	.245	.451				
act_beh22	.464	.471	.395	.391	.508	.484	.479	.345	.301	-.421	-.287	.209	.297	.223	.331	.291	.318	.359	.640	.352	1.000	.524	.595	.538	-.521	-.499	-.690	.533	.306	.392	.245	.255	.451					
act_beh23	.474	.432	.381	.236	.430	.421	.359	.242	.275	.517	.159	.224	.159	.163	.263	.281	.240	.380	.538	.318	.524	1.000	.493	.486	.416	.383	.412	.421	.314	.471	.155	.236	.352					
act_beh24	.461	.458	.411	.346	.449	.461	.364	.305	.341	-.424	-.249	.248	.306	.339	.369	.305	.339	.380	.559	.303	.690	.412	.541	.618	-.687	.579	1.000	.569	.263	.371	.226	.297	.396					
sym25	.603	.439	.494	.305	.446	.446	.400	.278	.318	.441	.193	.353	.276	.345	.363	.293	.389	.361	.540	.325	.538	.486	.523	1.000	.657	.653	.618	.538	.343	.431	.214	.300	.471					
sym26	.551	.484	.487	.341	.471	.514	.447	.349	.346	.366	.323	.366	.343	.369	.355	.302	.376	.337	.554	.334	.521	.416	-.472	.657	1.000	.676	.687	.584	.292	.372	.245	.315	.484					
sym27	.556	.423	.403	.389	.392	.476	.415	.331	.344	.340	.259	.294	.314	.382	.395	.285	.323	.248	.438	.238	.499	.383	.475	.653	.676	1.000	.579	.482	.303	.311	.229	.297	.413					
sym28	.476	.496	.439	.375	.507	.469	.450	.326	.333	.363	.310	.332	.289	.329	.333	.280	.329	.345	.586	.303	.690	.412	.541	.618	-.687	.579	1.000	.569	.263	.371	.226	.297	.396					
sym30	.482	.477	.572	.276	.350	.456	.390	.286	.256	.416	.270	.353	.341	.324	.436	.317	.417	.404	.580	.298	.533	.412	.505	.538	.584	.482	.569	1.000	.246	.431	.181	.221	.440					
res31	.422	.426	.455	.296	.360	.367	.417	.367	.201	.522	.292	.290	.328	.332	.333	.377	.425	.320	.394	.819	.306	.314	.251	.543	.292	.303	.263	.296	1.000	.495	.394	.683	.554					
res32	.505	.397	.525	.254	.455	.363	.334	.262	.244	.371	.230	.266	.198	.212	.394	.335	.341	.376	.512	.525	.392	.471	.388	.431	.372	.311	.371	.431	.495	1.000	.338	.443	.579					
res33	.277	.349	.356	.370	.274	.335	.326	.361	.337	.198	.373	.234	.339	.205	.221	.480	.289	.323	.302	.424	.245	.195	.227	.214	.245	-.239	-.229	.226	.181	.394	.338	1.000	.431	.356				
res34	.322	.342	.379	.303	.373	.304	.355	.391	.247	.225	.275	.217	.290	.275	.228	.342	.346	.224	.340	.674	.255	.236	.208	.300	.315	.297	.297	.221	.683	.443	.431	1.000	.512					
res35	.518	.416	.552	.246	.461	.416	.368	.287	.244	.340	.346	.314	.270	.280	.373	.357	.463	.372	.527	.516	.431	.352	.397	.471	.484	.413	.396	.440	.534	.579	.336	.512	1.000					